1018. L. 9

LVDVS LITERARIVS:
OR,
THE GRAMMAR SCHOOLE;

*SHEWING HOW TO PRO*ceede from the first entrance into learning, to the highest perfection required in the GRAMMAR SCHOOLES, with ease, certainty and delight both to Masters and Schollers; onely according to our common Grammar, and ordinary Classicall Authours:

BEGVN TO BE SOVGHT OVT AT the desire of some worthy fauorers of learning, by searching the experiments of sundry most profitable Schoolemasters and other learned, and confirmed by tryall:

Intended for the helping of the younger sort of Teachers, and of all Schollers, with all other desirous of learning; for the perpetuall benefit of Church and Common-wealth.

It offereth it selfe to all to whom it may doe good, or of whom it may receiue good to bring it towards perfection.

Χρὴ Μουσῶν θεράποντα καὶ ἄγγελον, οἵ τε περιωνὸν
Εἰδείη σοφίης, μὴ φθονερὸν τελέθειν,
Ἀλλὰ τὰ μὲν μῷσθαι, τὰ δ' δεικνύναι, ἄλλα δ' ποιεῖν.
Τί σφιν χρήσαται μοῦνος ἐπιστάμενος. Theognis.

Nullum munus Reipub. afferre maius meliúsue possumus, quàm si doceamus atq́, erudimus iuuentutem. Cic. 3. de Diuin.

Quaerendi defatigatio turpis est, cùm id quod quaeritur sit pulcherrimum. 2. de Finibus.

AT LONDON,
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LONDON.

TO THE HIGH AND MIGHTY PRINCE, HENRIE, PRINCE OF *Wales*; and to the moſt Noble and excellent Duke, *Charles*, Duke of *Yorke*; *I. B.* vnfainedly wiſheth all grace and glory, and humbly commendeth the Patronage *of his Labours.*

SEeing that all of vs of this Nation (*moſt Gracious and Excellent*) do aboue all people, owe vnto the Higheſt, our liues and Religion, with all our bleſsings; and next vnder him, to his Anoynted, your moſt royall Father, our dread Soueraigne; to whom he hath giuen vs, by whoſe hand he hath ſo miraculouſly ſaued vs, & doth ſtill preſerue vs aliue in the midſt of our enemies: we are therfore euery one alwaies bound (in what

thing ſoeuer he ſhall inable vs thereunto) to teſtifie our acknowledgement. Pardon then the deſire of your deuoted & moſt affectionate poore ſeruant, if he ſhall endeauour in all humility, to witneſſe his thankefulneſſe vnto the Lord of heauen, & to his Anoynted, by ſeeking to adde ſomwhat vnto the Honor, and deſerts of his Royall Progenie: euen of you, who are the rich gifts of the heauenly bounty, and the flouriſhing branches of that happy-ſpreading Cedar. And what is it, which might ſtill more aduance you in the eyes and hearts of all the people of your moſt noble Fathers Dominions, then if now from your firſt yeeres, you might begin to bee the bleſſed inſtruments of the Almighty, of an euerlaſting benefit to the preſent and all ſucceeding generations? wherby you might knit all hearts more ſurely vnto the holy God, and his ſupreme Deputy here amongſt vs; as alſo to your ſelues in Regall iſſue, and vnto yours for euer. Accept therefore, to this purpoſe (I beſeech you) this weake labour thus begun, of ſearching out, and inquiring of all the ſpeedieſt, ſureſt and moſt eaſie entrance and way to all good learning in our Gram-

Grammar ſchooles. To the end, that thoſe rare helpes of knowledge, which the Lord hath granted to this laſt Age (ſome of the principall wherof haue bin ſcarce knowne, or very little practiſed, ſo far as I can find; and moſt of the reſt haue bin only knowne amongſt ſome few) might by your Princely fauours, be made common vnto all, for the publike good of the preſent Age, and of all times to come. The Lord God hath giuen vnto your Highneſſe and Excellency, to be borne, and to liue in the time of moſt glorious light and knowledge; in which, if the experiments of ſundry of the learneder, and moſt happily experienced Shoolemaſters and others, were gathered into one ſhort ſum, all good learning (which is the chiefeſt glory of a Nation) would daily flouriſh more and more, and be conueyed to all places and times; that not only this age preſent, but alſo all poſterity ſhould haue iuſt cauſe euermore to magnifie the God of glory for you: for how muſt this needes oblige all ſorts, if this heauenly gift of learning, might through you be attained with much more eaſe, delight, & certainty; and alſo in ſhorter time, with leſſe

charges to Parents, without that extreme ſharpeneſſe vſed ordinarily in ſchooles amongſt the poore children? How ſhall it increaſe your laſting comfort & honor, if by your Highneſſe fauours, the work thus entred into, ſhal ſoone come to an happy end? For as ſome very learned and of much experience, haue begun already to helpe herein; ſo others of the chiefeſt gifts and imployments in this kind, ſhall not diſdaine to lay-to their hands to bring it in time to ſome perfection. Why ſhould we the liege ſubiects of *Jeſus Chriſt*, & of this renowned Kingdome, be ouergrowne herein, by the ſeruants of Antichriſt; many of whom bend all their wits, and ioyne their ſtudies, for the greateſt aduantage of their learning, euen in the Grammar ſchooles, onely to the aduancement of Babylō, with the ouerthrow of this glorious nation, and of all parts of the Church of Chriſt, to bring vs vnder that yoake againe, or elſe to vtter confuſion? Or why ſhould we omit any time or opportunity, which the Lord offereth hereunto? The hope therefore of your poore ſeruant is, that your Highneſſe and Excellency will not impute any preſumption to

this

this indeauour, (though thus vndertaken by me the vnableſt of many thouſands) but that you will accept it, according to the deſire that hath bin in me, to do good thereby to this Church & Nation: And the rather, for the vndoubted aſſurance of the exceeding benefit, which muſt needs come in time, by the beſt courſes once found out and made publike: and though ſuch a worke haue bin long talked of & wiſhed, yet it is ſtill generally neglected. The experience alſo which the Lord hath ſhewed, in the readineſſe of ſundry very learned, in a work of not much leſſe difficulty, to helpe moſt louingly, with their beſt aduices, to bring ſtill to better perfection, doth giue your ſeruãt certaine hope of the like cheerefull aſſiſtance herein. Howſoeuer yet it ſhall remaine for a teſtimony of duty to the heauenly Maieſty, of thankfulneſſe & loyall affection towards our Liege Soueraigne, and you his Royall Progenie: That as you are the worthy ſons of a Father moſt renowned of all the Kings of the earth, for ſingular learning, & for holding vp, and aduancing by all meanes the glorious light therof; and as you are not inferior to any of the Princes of the world in your education

In the true Watch and Rule of life, made farre more perfect and plaine in this 5. Editiõ.

and firſt yeres: ſo all ſorts may through you receiue an increaſe of the ſame ſhining light, and all hearts may bee ſtill more firmely bound by your perpetuall benefits. To you thrice happy Prince, I offer it moſt humbly, as the poore Widowes mite, amongſt the great gifts preſented to your Highneſſe. And to you, right noble Duke, the ſtudy of your ſeruant, if he might but in any one thing further you in that ſweete and pleaſant way of learning, wherin you are ſo graciouſly proceeding. Finally, I truſt that it ſhal euer ſtand as a true witneſſe of an vnfained deſire towards the perpetuall flouriſhing of this Nation, with all the Church of CHRIST. And in this humble deſire, I commend your Highneſſe and Excellency vnto him who aduanceth and ſetteth vp Kings in their Throne, and hath ſaid that he will honour thoſe who honour him. The whole ſucceſſe I commit to that Supreme Grace, who looketh at the heart, and accepts the will: whom you deſiring to follow, ſhall reigne with him in that moſt bleſſed light eternally.

Your Highneſſe and Graces
humbly deuoted in all loyall and
faithfull obſeruance,
IO. BRINSLY.

A COMMENDATO-rie Preface.

ARts are the onely helpes towards humane perfection. Thoſe therefore which are the helpes towards the eaſineſſe, maturitie, perfection of Arts, deſerue beſt of mankinde. Whence it is, that God would not ſuffer the firſt deuiſers, ſo much as of ſhepheards tents, of muſicall inſtruments, of Iron-works, to bee vnknowne to the world: the laſt whereof euen heathen Antiquitie hath in common iudgement continued, without much difference of name, till this day; although I cannot beleeue that any of the heathen gods were ſo ancient. Yea, hence it is, that the holy Ghoſt challengeth the faculty euen of manuary skill, to his owne gift; as being too good for Nature, and too meritorious of men. That *Bezaleel* and *Aholiab* can worke curiouſly in ſiluer and gold, for the materiall Tabernacle, is from Gods Spirit, and not theirs: How much more is this true, in thoſe ſciences which are ſo eſſentiall to the Spiritual houſe of God? As Arts are to perfection of knowledge; ſo is Grammar to all Artes. Man differs but in ſpeech and reaſon (that is, Grammar and Logicke) from beaſts

beasts: whereof reason is of Nature; speech (in respect of the present variatiō) is of humane institution. Neither is it vnsafe to say, that this later is the more necessary of the two: For we both haue, and can vse our reason alone; our speech wee cannot, without a guide. I subscribe therefore to the iudgement of them, that thinke God was the first Author of letters (which are the simples of this Art) whether by the hand of *Moses*; as *Clement* of Alexandria reports from *Eupolemus*: or rather of the ancienter Progeny of *Seth* in the first world; as *Iosephus*. He that gaue man the faculty of speech, gaue him this meanes, to teach his speech. And if he were so carefull to giue man this helpe, while all the world was of one lip (as the Hebrewes speake) how much more, after that miserable confusion of tongues, wherein euery man was a Gammar to himselfe, and needed a new Grammar, to be vnderstood of others? It is not therefore vnworthy of obseruation, that God (knowing languages to be the carriage of knowledge) as in his iudgement he deuided the tongues of those presumptuous builders; so contrarily he sent his Spirit in clouen tongues vpon the heads of those master-builders of his Church. What they were suddenly taught of God, we with much leasure and industry learne of men; knowing the tongues so necessarie for all knowledge, that it is well, if but our younger yeeres be spent in this study. How seruiceable therefore is this labour, which is here vndertaken, and how beneficiall, to make the way vnto all learning, both short, and faire! Our Grandfathers

were

were ſo long vnder the ferule, till their beards were growne as long as their pens: this age hath deſcried a neerer way; yet not without much difficulty, both to the ſchollers, & teacher: Now, time, experience, and painfulnes (which are the meanes to bring all things to their height) haue taught this Author yet further, how to ſpare both time and paines this way vnto others; and (that which is moſt to bee approued) without any change of the receiued grouds. It is the common enuy of men, by how much richer treaſure they haue found, ſo much more carefully to conceale it. How commendable is the ingenuity of thoſe ſpirits, which cannot ingroſſe good experiments to their priuate aduantage? which had rather do then haue good: who can be content to caſt at once into the common Bank of the world, what the ſtudious obſeruatiõ, inquiſition, reading, practice of many yeeres haue inriched them withall: That, which this Author hath ſo freely done; as one that feares not, leſt knowledge ſhould haue made too eaſie, or too vulgar. The Ieſuites haue won much of their reputation, and ſtolne many hearts with their diligence in this kind. How happy ſhall it be for the Church & vs, if we excite our ſelues at leaſt to imitate this their forwardnes? We may out-ſtrip thẽ, if we want not to our ſelues. Behold here, not feete, but wings, offered to vs. Neither are theſe directions of meere ſpeculation; whoſe promiſes are commonly as large, as the performance defectiue; but ſuch as (for the moſt part) to the knowledge of my ſelfe, and many abler Iudges, haue beene, & are daily anſwered in his experience, and practice, with more then vſuall ſucceſſe.

What

What remaines therefore, but that the thankefull acceptation of men, & his effectuall labours ſhould mutually reflect vpon each-other? that he may be incouraged by the one, and they by the other benefited: that what hath beene vndertaken and furthered by the graue counſell of many, and wiſe; and performed by the ſtudious indeauors of one ſo well deſeruing; may be both vſed and perfected to the common good of all, and to the glory of him which giueth, and bleſſeth all.

Ios. HALL, Dr. *of Divin.*

THE CONTENTS IN GENERALL OF the chiefe points aymed at, and hoped to be effected by this WORKE.

TO teach Schollers how to bee able to reade well, and write true Orthography, in a ſhort ſpace.

2. *To make them ready in all points of Accedence and Grammar, to anſwere any neceſſary queſtion therein.*

3. *To ſay without booke all the vſuall and neceſſary rules to conſtrue the Grammar rules, to giue the meaning, vſe, and order of the Rules; to ſhew the examples, and to apply them: which being well performed, will make all other learning eaſie and pleaſant.*

4. *In the ſeuerall fourmes and Authors to conſtrue truely, and in propriety of words and ſence, to parſe of themſelues, and to giue a right reaſon of euery word why it muſt bee ſo, and not otherwiſe; and to reade the Engliſh of the Lectures perfectly out of the Latine.*

5. *Out*

5. *Out of an Engliſh Grammaticall tranſlation of their Authors, to make and to conſtrue any part of the Latine, which they haue learned to proue that it muſt be ſo: and ſo to reade the Latine out of the Engliſh, firſt, in the plaine Grammaticall order; after, as the wordes are placed in the Author, or in other good compoſition. Alſo to parſe in Latine, looking onely vpon the Tranſlation.*

6. *To take their lectures ſo themſelues, except in the very loweſt formes, and firſt enterers into conſtruction; or to doe it with very Little helpe, in ſome more difficult things.*

7. *To enter ſurely in making Latine, without danger of making falſe Latine, or vſing any barbarous phraſe.*

8. *To make true Latine, and pure* Tullies *phraſe, and to proue it to be true and pure. To doe this in ordinary morall matters, by that time that they haue bin but two yeeres in conſtruction.*

9. *To make Epiſtles imitating* Tully, *ſhort and pithy, in* Tullies *Latine, and familiar.*

10. *To tranſlate into Engliſh, according to propriety both of words and ſenſe: and out of the Engliſh to reade the Latine againe, to proue it, and giue a reaſon of euery thing.*

11. *To take a piece of* Tully, *or of any other familiar eaſie Author, Grammatically tranſlated, and in propriety of words, and to turne the ſame out of the tranſlation into goood Latine, and very neere vnto the words of the Author; ſo as in moſt you ſhall hardly diſcerne, whether it be the Authours Latine, or the ſchollers.*

12. *To correct their faults of themſelues, when they are but noted out vnto them, or a queſtion is asked of them.*

13. *To be able in each fourme (at any time whenſoeuer they ſhall be appoſed of a ſudden, in any part of their Authors, which they haue learned) to conſtrue, parſe, reade into Engliſh, and forth of the tranſlation to conſtrue and to reade into the Latine of their Authors; firſt, into the naturall order, then into the order of the Author, or neere vnto it.*

14. *In* Virgill *or* Horace *to reſolue any piece, for all theſe points of learning, and to doe it in good Latine;*

In { *Conſtruing to giue propriety of words and ſenſe.* / *Scanning the verſes, and giuing a reaſon thereof.* / *Shewing the difficulties of Grammar.* / *Obſeruing the elegãcies in tropes & figures.* / *Noting phraſes and Epithetes.*

15. *So to reade ouer moſt of the chiefe Latine Poets, as* Virgill, Horace, Perſius, &c. *by that time that by reaſon of their yeeres, they be in any meaſure thought fit for their diſcretion, to goe vnto the Vniuerſity: yea to goe thorow the reſt of themſelues, by ordinary helpes.*

16. *In the Greeke Teſtament to conſtrue perfectly, and parſe as in the Latine, to reade the Greeke backe again out of a tranſlation Latine or Engliſh: alſo to conſtrue, parſe, and to proue it out of the ſame. To do the like in* Iſocrates, *or any familiar pure Greeke Author; as alſo in* Theognis, Heſiod, *or* Homer, *and to reſolue as in* Virgill *or* Horace.

17 *In*

17. *In the Hebrew to construe perfectly, and to resolue as in the Greeke Testament; and to reade the Hebrew also out of the translation. Which practice of dayly reading somewhat out of the translations into the Originals, must needes make them both very cunning in the tongues, and also perfect in the texts of the Originals themselues, if it be obserued constantly; like as it is in dayly reading Latine out of the Translation.*

18. *To answer most of the difficulties in all Classicall Schoole-Authors; as in* Terence, Virgil, Horace, Persius, &c.

19. *To oppose schollerlike in Latine, of any Grammar question necessary, in a good forme of words; both what may bee obiected against Lillies rules, and how to defend them.*

20. *To write Theames full of good matter, in pure Latine, and with iudgement.*

21. *To enter to make a verse with delight, without any bodging at all; and to furnish with copie of Poeticall phrase, out of* Ouid, Virgil, *and other the best Poets.*

22. *So to imitate and expresse* Ouid *or* Virgil, *as you shall hardly discerne, vnlesse you know the places, whether the verses be the Authours or the schollers: and to write verses* ex tempore *of any ordinary Theames.*

23. *To pronounce naturally and sweetely, without vain affectation; and to begin to doe it from the lowest fourmes.*

24. *To make right vse of the matter of their Authours, besides the Latine; euen from the first beginners: as of Sententiæ and Confabulatiunculæ Pueriles,*

Cato,

Cato, Esops fables, Tullies Epistles, Tullies Offices, Ouids Metamorphosis, & so on to the highest. To helpe to furnish them, with variety of the best morall matter, and with vnderstanding, wisedome and precepts of vertue, as they grow; and withall to imprint the Latine so in their minds thereby, as hardly to be forgotten.

25. *To answer concerning the matter contained in their Lectures, in the Latine of their Authors, from the lowest fourmes, and so vpward.*

26. *To construe any ordinary Author* extempore.

27. *To come to that facility and ripenesse, as not onely to translate leasurely, & with some meditation, both into English and Latine, as before in the* Sect. *or* Article 10. *and* 11. *but more also, to reade any easie Author forth of Latine into English, and out of a translation of the same Grammatically translated, to reade it into Latine againe: As* Corderius, *Terence, Tullies Offices, Tullie* de natura Deorum, *Aphthonius. To doe this in Authors and places which they are not acquainted with, and almost as fast as they are able to reade the Author alone.*

28. *To write faire in Secretary, Romane, Greeke, Hebrue; as they grow in knowledge of the tongues.*

29. *To know all the principall and necessarie Radices, Greeke and Hebrue, and to be able to proceede in all the learned tongues of themselues, through ordinary helpes, and much more by the worthy helpes & meanes, to be had in the Vniuersities.*

30. *To be acquainted with the grounds of Religion, and the chiefe Histories of the Bible. To take all the substance of the Sermons, for Doctrines, proofes, vses, if they be plainely and orderly deliuered: and to set them downe*

afterwards in a good Latine ſtile, or to reade them ex tempore in Latine, out of the Engliſh: To conceiue and anſwer the ſeuerall points of the Sermons, and to make a briefe repetition of the whole Sermon without booke.

31. To be ſet in the high way, and to haue the rules and grounds, how to attaine to the puritie and perfection of the Latine tongue, by their further labour and practice in the Vniuerſity.

32. To grow in our Engliſh tongue, according to their ages and growthes in other learning: To vtter their minds in the ſame both in proprietie and purity; and ſo to be fitted for Diuinitie, Law, or what other calling or faculty ſoeuer they ſhall be after imployed in.

33. Finally, thus to proceed together with the tongues in the vnderſtanding and knowledge of the learning or matter contained in the ſame. To become alike expert, in all good learning meete for their yeeres and ſtudies; that ſo proceeding ſtill, after they are gone from the Grammar ſchooles, they may become moſt exquiſite in all kinds of good learning to which they ſhall be applied.

Theſe things may be effected in good ſort, through Gods bleſsing, in the ſeuerall fourmes, as the ſchollers proceed, by ſo many in each fourme as are apt and induſtrious, only by the directions following, if they be conſtantly obſerued; If the Maſters being of any competent ſufficiencie, will take meet paines; and if the ſchollers being ſet to ſchoole ſo ſoone as they ſhall bee meete, may be kept to learning ordinarily, hauing bookes and other neceſſary helpe & encouragements. That ſo all ſchollers of any towardlineſſe and diligence may be made abſolute Grammarians, and euery way fit for the Vniuerſitie, by fifteene yeeres of age; or by that time that they ſhall bee meete by diſcretion and gouernment.

uernment. And all this to bee done with delight and certaintie, both to maſter and ſchollers, with ſtrift and contention amongſt the ſchollers themſelues, without that vſuall terrour and cruelty, which hath beene practiſed in many places, and without ſo much as ſeueritie amongſt good natures.

How greatly all this would tend to the furtherance of the publike good, euery one may iudge; which yet it will doe ſo much the more, as the Lord ſhall vouchſafe a further ſupply, to the ſeueral meanes and courſes that are thus begun, by adioyning daily the helpes and experiments of many mo learned men, of whom we conceiue good hope, that they will be ready to lend their helping hands, to the perfiting of ſo good a Worke.

To the louing Reader.

COurteous Reader, who tendereſt the poore Countrey ſchooles, for which this labour hath been vndertaken, or didſt euer feele or know the wants in many of them, accept my willing minde for their good. And take this Impreſſion as not ſet foorth, but chiefely to the end, to haue ſtore of Copies, to goe to many learned wel-willers to the Worke, for their helpe: like as it hath heretofore, to ſundry much reuerenced for their learning and wiſedome. Of all whom, I humbly intreate their kinde aſſiſtance, for amending that which is amiſſe; by adding what is wanting, cutting off whatſoeuer is ſuperfluous, changing what is vnbefitting, and reducing euery thing into the right order: That it may ſpeedily come forth more plaine and perfect; and thereby, if not themſelues, yet their friends may reape ſome benefit of their labours. For the liberty and boldneſſe vſed in it, conſider that it is but a Dialogue to incite & encourage others; as, I tooke it, farre more profitable and delightſome to reade,

then a bare narration. All who are friendly and vnfained fauourers of good learning, will(I hope) thinke ſo of it. It ſhall wrong no man willingly: farre be that from mee. I will right them againe, ſo ſoone as I know it. Be the faults neuer ſo many, through my weakeneſſe and want of meere leaſure (as they muſt needs bee the moe, by my abſence from the Preſſe)yet time, I truſt wil reforme them. In the meane while, let my trauell and the good things weigh againſt the reſt. For the length of it, remember for whome I write, euen the meaneſt teachers and learners: with whom though I ſometime vſe repetitions, I cannot be ouer-plaine; ſith they commonly get ſo little of ſhort Treatiſes, be they neuer ſo learned. Cõſider alſo, that I would hide nothing, which God hath vouchſafed me in my ſearch: that out of all, the moſt profitable may be ſelected, & in the mean time the beſt only vſed. And for the matter of the Dialogue, take it as that which is deſired to be effected in time; and which I hope all ſhall finde, when once the helpes belonging hereunto, ſhall be ſupplied and perfected.

Account this, but as a meere entrance into the work: which if ſeuen yeeres ſhall bring to perfection fully to accompliſh that which is wiſhed, I ſhall thinke my paines moſt happily beſtowed, if God ſo farre forth prolong my daies. I ſeeke not my ſelfe: if I may doe ſome little ſeruice to God and my Countrey, I haue enough. I oppoſe my ſelfe to none. Shew my ouerſight in loue, and I will amend it. I preſcribe to none: no, not the meaneſt; but onely deſire to learn of all the learned, to helpe the

vnlearned.

vnlearned. In the worke I take nothing to my ſelfe, but the wants. What I receiued of others, I receiued to this end; after full triall made of them, to publiſh them for the common good. This I haue profeſſed from the beginning of my trauell. I would alſo giue euery one his due particularly, what I haue had of him; and will, if it ſhall bee thought meete. I haue promiſed nothing but my labour: that I haue and doe deſire to performe to my abilitie and aboue. The weaker I am, the fitter ſhall I bee to apply my ſelfe to the ſimpleſt: and the more honour God ſhall haue, if hee ſhall giue that bleſſing vnto it, which I do humbly beg. If any man ſhall oppoſe, and detract from theſe my labours; foraſmuch, as he ſhall therein (as I take it) ſhew himſelfe an enemie to the common good of the preſent Age, and of all poſteritie (the benefit whereof, as God is my witneſſe, I haue intended principally in theſe my endeauours) I can but be ſorry, and pray for him.

Thine in Chriſt,

I. B.

For the manner of proceeding vſed in this worke, it is preſcribed in the preface to the reader, which is ſet before our common Grammar: where it, hauing ſhewed the inconuenience of the diuerſitie of Grammars and teaching, doth direct thus;

Wherefore it is not amiſſe, if one ſeeing by triall an eaſier and readier way, then the common ſort of Teachers doe, would ſay that he hath proued it, and for the commodity allowed it; that others not knowing the ſame, might by experience proue the like, and then by proofe reaſonable iudge the like: not heereby excluding the better way when it is found; but in the meane ſeaſon forbidding the worſe.

Of

OF GRAMMATICALL *Translations.*

THere is a way (ſaith Maſter *Askame*) touched in the firſt booke of *Cicero de Oratore*, which wiſely brought into ſchooles, truly taught, and conſtantly vſed, would not onely take wholly away that butcherly feare in making Latines, but would alſo with eaſe and pleaſure, and in ſhort time, as I know by good experience, worke a true choiſe and placing of words, a right ordering of ſentences, an eaſie vnderſtanding of the tongues, a readineſſe to ſpeake, a facility to write, a true iudgement both of his owne, and other mens doings, what tongue ſoeuer he doth vſe. Mr. Askams 1. Booke page. 1.

This way, as he ſheweth, is by cauſing the ſcholler firſt to vnderſtand the matter which hee learneth: ſecondly, to conſtrue truly: thirdly, to parſe exactly: fourthly, to tranſlate into Engliſh plainly: fifthly, to tranſlate out of the Engliſh into the Latine of the Author againe: and ſo after to compare with the Author how neere he came vnto it. Finally, by much tranſlating both wayes, chiefely

out

out of the English into Latine, as he setteth downe in the beginning of his second booke; and hereby he saw those strange experiments of the increase of learning, which he reporteth of Master *Iohn Whitney*, and others. Now, whereas these things are very hard to bee performed in the common schooles; especially for lacke of time to trie and compare euery schollers translation, and euer giuing them new pieces to translate, and those such as are meete for euery fourme, by the meanes of these translations of our first schoole Authors, all these things may be performed in euery Author and fourme, most certainly & constantly, and with much ease and delight both to Master and Schollers; as I trust will be found. The manner hereof I haue set downe in the 8. Chapter, and others following. Therefore since the time that God made these knowne vnto me (which was about some foure yeeres agoe or not much aboue, vpon the occasion of a late worthy experiment related vnto mee, confirming the testimonie of Master *Askam*) I haue laboured in these translations, aboue all other things, First, to finde out the Grammar rule of construing truly and perfectly, wherby to guide these translations, & whereupon they chiefely depend: Secondly, to find out the particular vses and benefits of them: Thirdly, to finde out and set downe such directions, as whereby to frame the translations to serue for all the vses most plainly: Fourthly, to translate so many of our first Authors after the same manner, as since that time I haue had occasion for my schollers in each fourme to reade:

Fifthly,

Fifthly, to haue certaine triall and experience of euery thing, ſo much as in this time I could; and vpon triall to commend them to Schooles, to helpe hereby to bring into Schooles that excellent way of learning, which he ſo highly commendeth, and whereof I haue very great hope; and ſo by them a perpetuall benefit to all ſchooles and good learning: which I vnfainedly wiſh and pray for.

Aduertiſement by the Printer.

COurteous Reader, whereas in the later end of this Book it is ſignified in what forwardneſſe the Authors tranſlation of *Sententiæ Pueriles and Cato*, are; take notice alſo that his booke entituled, *The Poaſing of the Accedence*, is ſince come to my hands, and likely to come forth at the ſame time with *Cato*.

Ludus Literarius:

OR,

The Grammar Schoole.

CHAP. I.

A Diſcourſe betweene two Schoolemaſters, concerning their function. In the end determining a conference about the beſt way of teaching, and the manner of their proceeding in the ſame.

SPOVDEVS. PHILOPONVS.

Spoud.

GOd ſaue you, good Sir: I am glad to ſee you in health.

Phil. What, mine old acquaintance, M. *Spoudeus?*

Spoud. The very ſame, Sir.

Phil. Now, I am as right glad to ſee you well: you are heartily welcome to this my poore houſe.

Spoud. Sir, I giue you many thankes.

Phil. But how haue yo done theſe many yeeres?

Spoud. I thanke God I haue had good health, euer ſince we liued in the Colledge together: but for my time, I haue ſpent it in a fruitleſſe, wearisom, and an vnthankfull office; in teaching a poore countrey ſchoole, as I haue heard, that your

The Schoolemaſters place ordinarily wearisome, thankeleſſe.

your selfe haue also beene imployed in the same kinde of life, and am therefore perswaded, that you haue had some experience of my griefe.

Phil. Experience, say you? yea indeed I haue had so much experience of that whereof you now complaine, that if all other things were according thereunto, I might bee able to teach very many. But I pray you Sir, what good occasion hath brought you into these parts? It is a wonder to see you in this countrey. I should hardly haue knowne you (it is so long since we liued together, now aboue twentie yeres, and also for that you seeme to mee so aged) but that I did better remember your voice, then your fauour.

They who haue felt the euils of labouring without fruit in their calling, will neither spare labour nor cost to helpe the same.

Spond. Sir, you see the Prouerbe verified in me; *Cura facit canos.* Cares and troubles haue made me aged long before my time. As for my iourney, a very great and necessarie occasion hath driuen me into these quarters, to come euen vnto you, to seek your helpe and direction, in a matter wherein (I hope) you may exceedingly pleasure me, without hurt any way, or so much as the least preiudice vnto your selfe.

Phil. You might thinke me very vnkinde, and forgetfull of our ancient loue, if I should not be ready to shew you any kindnesse; especially sith you haue taken so long a iourney vnto me. But I pray you what is the matter?

If for to gaine a little politick experience, or to see fashions, many will aduenture both by sea and land, into enemies countries, to the hazarding of times both of body and soule; how much more ought we to trauell at home, amongst our friends, to gaine lasting comfort in our labours?

Spond. The matter (if you wil giue me leaue) is this. I haue heard that you haue long taken great paines in teaching; and that of late yeeres, you haue set your selfe wholly to this happy kinde of trauell; to finde out the most plaine, easie, and sure waies of teaching, for the benefit both of your selfe, and others: whereby you haue attained much happy knowledge in this behalfe. Now my long iourney hath been for this same very purpose, to desire some conference with you, and to intreat your louing fauour & helpe. I should thinke my selfe for euer bound vnto you, if you would vouchsafe to impart vnto me some of those experiments, which I haue been certainly informed, that by your trauels you haue obtained. For, I my selfe haue so long laboured in this moiling and drudging life, without any fruit

to

to ſpeake of, and with ſo many diſcouragements and vexations in ſtead of any true comfort, that I waxe vtterly wearie of my place, and my life is a continuall burden vnto me: Inſomuch as that it cauſeth me to feare, that God neuer called me to this function, becauſe I ſee his bleſſing ſo little vpon my labours; neither can I finde any delight therein: whereas, notwithſtanding, I heare of ſome others, and euen of our old acquaintance, whom God bleſſeth greatly in this calling; though ſuch be verie rare, ſome one or two ſpoken of almoſt in a whole countrey.

Many honeſt and painfull Schoolemaſters weary of their places, liue in continuall diſcontent thorow lacke of knowleoge of a good courſe of teaching.

Some few God much bleſſeth in this calling, though they be very rare.

Phil. Indeed I haue trauelled in this too vnthankefull a calling (as you doe moſt iuſtly complaine) and that in all this time, ſince we liued together. In the greateſt part whereof, I haue been well acquainted with your griefes and vexations; which are no other then doe ordinarily waite vpon this our function: yet this I thankefully acknowledge (according to your former ſpeech, and to giue you likewiſe ſome reuiuing) that now of late, ſince I ſet my ſelfe more conſcionably and earneſtly to ſeeke out the beſt waies of teaching, by inquiring, conferring and practicing conſtantly all the moſt likely courſes, which I could heare or deuiſe, God hath granted vnto me, to finde ſo great contentation and ioy of this ſame labour in my ſchoole, that it hath ſwallowed vp the remembrance of all my former grieuances. For I doe plainely ſee ſuch a change, that now I doe not only labour in my place vſually without griefe, or any wearineſſe at all, but that I can take ordinarily more true delight and pleaſure in following my children (by obſeruing the earneſt ſtrife and emulation which is amongſt them, which of them ſhall doe the beſt, and in the ſenſible increaſe of their learning and towardneſſe) then anie one can take in following hawkes and hounds, or in anie other the pleaſanteſt recreation, as I verily perſwade my ſelfe. And the rather, becauſe after my labour ended, my chiefeſt delight is in the remembrance thereof; and in the conſideration of the certaine good, that I know ſhall come thereby, both vnto Church and Common-wealth:

More true contentment may be found in this calling rightly followed, then in any recreation whatſoeuer.

The fruit of this trauell, is euer ſweeteſt in the remembrance of it after.

and alſo that my labour and ſeruice is acceptable to the Lord, though all men ſhould be vnthankfull. So that now I am neuer ſo well, as when I am moſt diligent in my place. Yea, I doe ſeeme to my ſelfe to find withall ſo great a bleſſing vpon my labours, aboue all former times, that if I had knowne the ſame courſes from the beginning, I doe aſſure my ſelfe that I had done ten times more good, and my whole life had been full of much ſweet contentment, in regard of that which it hath bin. Although my labours haue neuer been vtterly vnprofitable, but that I haue ſtill ſent forth for euery yeere, ſome vnto the Vniuerſities, and they approued amongſt the better ſort of thoſe which haue come thither: yet this hath beene nothing to that good which I might vndoubtedly haue done.

Knowledge and practice of the beſt courſes will much augment the bleſſing of our labours, and fill our liues with contentment.

Spoud. Sir, I am perſwaded that you ſpeake as you thinke: and therefore I doe grow into greater hope, that you hauing had ſo much experience of the griefe in the one, and ioy in the other, will be more compaſſionate of me, and more readie alſo to impart your experiments with me, to make me partaker of your comfort.

Feeling of the griefe and want of others, will make vs more compaſſionate.

Phil. For communicating vnto you, for your helpe and comfort, what God hath made knowne vnto me, I take it to be my dutie. We all of vs know the danger of hiding our talent, or keeping backe our debt, when the Lord hauing giuen vs abilitie, doth call vpon vs to pay it.

We are but ſtewards of Gods gifts, and to be accountable for euery talent.

Spoud. I thank God vnfainedly (good Sir) for this heartie affection, which I doe finde in you, and for this readineſſe to communicate with mee the fruits of your trauels. You ſhall ſee, I hope, that I ſhall receiue them, with like alacritie and thankfulneſſe, and be as readie to imploy them to the beſt, to doe my vttermoſt ſeruice in my place and calling hereafter. So that although my firſt beginnings haue bin ſmall, through ignorance of better courſes, yet I truſt my after-fruits ſhall much increaſe. Hereby my laſt dayes ſhall prooue my beſt, and make ſome amends for that which is paſt: and alſo my new comforts ſhall ſweeten all the remainder of my life, and make me likewiſe to forget the

What our affection and reſolution ſhould be in receiuing any ſpeciall bleſſing from the Lord: as namely, direction how to walke more fruitfully in our calling.

daies

daies that are paſt. How true is that Prouerbe of wiſe *Salomon*, that heauineſſe in the heart of man doth bring it down, but a good word doth reioyce it? You haue reuiued my heart, and put new ſpirits into mee, by that which you haue already ſaid.

How the way of all good learning may be more eaſie then euer in former ages.

Phil. The Lord will reuiue you, I hope, and all of vs alſo who labour in this toiling kind; by cauſing vs to find more ſound fruit, and pleaſant content in our teaching, then euer yet we felt; if we will but ſet our ſelues to ſeeke of him, and readily impart our ſeueral experiments for the good of all: if withall we will receiue thankefully, and cheerefully put in practice thoſe gracious helpes of ſo many learned men, which he in this laſt age of the world hath afforded aboundantly, aboue all former times, very many whereof lie vtterly hid and vnknowne to the greateſt ſort, vnto this day: And that partly through lack of care and conſcience, to do that good which we might, and ought in our places; partly through extreme vnthankfulnes, neglecting the rich gifts of the Lord, ſo plentifully powred down from heauen vpon vs, to leaue the world more without excuſe. But as for mine owne ſelfe, all that I can promiſe is, onely my ſtudy and deſire to doe you and all other the greateſt good that euer I ſhall be able; and hereunto we haue all bound our ſelues. If I know any thing wherein I haue, or you may receiue benefit, I acknowledge it wholly where it is due, euen to him who giueth liberally to all who ſeeke him aright, and caſteth no man in the teeth. And reſting vpō his rich bounty for a further ſupply, if you ſhall propound in order the particular points, wherein you would wiſh my aduice, I ſhal very willingly go on with you, and acquaint you with all things which hitherto I haue learned in all my ſearch, and more hereafter as his wiſdome ſhall adde vnto me.

Many moſt worthy helps lye vtterly hid from the greateſt part, only through neglect.

Spoud. I reioice in your confidence, & wiſh that ſo it may bee. In the meane time I like well of your motion, of going thorow in order the principall matters of difficultie. If therefore you ſhall thinke meete, I ſhall reduce all to certaine heads, which a friend of mine ſhewed vnto mee of

late, set down in a certain Table, which it may be that your selfe haue seene.

Phil. Let me heare what was contained in it, and then I shall soone answer you, whether I haue seene it or no.

Spoud. There was contained in it, a briefe summe of sundry particular benefits, which may bee brought to Grammar schooles, to make schollers very perfect in euery part of good learning meet for their yeeres; and that all both Masters and Schollers may proceede with ease, certainty and delight, to fit all apt Scholers for the Vniuersitie euery way, by fifteene yeeres of age. Concerning which seuerall heads, although it were a most happy worke if they could be attained vnto (all of them being in my minde very excellent, and indeed the whole, such a worke as must needs bring a perpetuall benefit, both to Church, and Common wealth, and that not onely to the present, but to all succeeding ages) yet that I may speake freely, what I conceiue of them, many of them seeme very strange vnto me. And, although I will not say that they are vtterly impossible: yet indeed I take them to be altogether vnlikely; considering the continuall paines and vexation that my selfe haue vndergone, and yet could neuer come in many of them, neere vnto the least part thereof.

Phil. By that little which you haue mentioned, I take it that I haue seene the very same: and for them I doe not only thinke it, but also doe know assuredly, that by the Lords gracious assistance & blessing, through constant diligence they may be all effected; for that I haue knowne so much triall of all of them, as is sufficient to induce any man thereunto: besides that they doe all stand vpon plaine and sure grounds, as I trust I am able to make euident demonstration in each particular, so as any man of vnderstanding may perceiue cleerely, that they may be done. Neither doe I doubt but to satisfie you in euery point, and to cause you to yeeld vnto the euidence hereof, before we part, if you will but onely aske and still shew me wherein you are not satisfied. Moreouer, I am so very confident herein, not onely

All the things mentioned in the contents, may be effected through diligence, constancie and Gods blessing.
See the particulers in the contents set before the booke.

vpon

vpon mine owne reason and experience, but because I haue knowne the iudgements of sundry very learned and experienced both Schoolemasters and others, who haue beene acquainted with these selfe-same heads, which you haue mentioned: who, though at the first reading of them, they haue beene of your iudgement, and haue thought as you doe, yet within a quarter of an houre after that they haue taken a little triall, in some of the most vnlikely, and seen the reason of them, haue rested fully satisfied and assured of the whole, that all might be done, as standing on the like grounds. And therefore I haue no cause to distrust the like successe with your selfe.

Spoud. Sir, if you shall doe this for me, I shall acknowledge my selfe to haue receiued a very great benefit, and be thankfull vnto the Lord, & to your selfe as his instrument; and doe my vttermost endeuour to put them all constantly in practice, that I may confirme them by mine owne experience, and finde the same happy comfort, that your selfe haue done.

I will therefore beginne in order according vnto those heads, and so propound the questions, how each thing may be done, and desire your answer vnto them seuerally.

Phil. Nay rather, for the manner of proceeding, I take this to be far more easie and commodious to vs both, and whereby God may direct this conference so, as to profit many others besides our selues; To go thorow all the whole course of learning, from the first step, beginning at the very first Elements, euen at the A.B.C. and so to ascend to the highest top of learning, which can bee required in Grammar schooles; to make a scholler each way fit for the Vniuersity. Thus to run thorow all the necessary points appertaining to the same, as neere as we can remember; To make hereby the whole way easie and ready to all good learning, and to ranke euery head in the right order & proper place, according to the due manner of proceeding in Schooles. So wee may insert these points which you haue spoken of; diuiding the whole into seueral Chapters, for the full distinguishing

The most easie and profitable manner of proceeding in this conference.

and plain ſetting down of euery matter. To the end therefore that I may bee the better guided and occaſioned to impart all things vnto you, I ſhall requeſt you, firſt to propound all the ſeuerall points of learning in order, from point to point as wee proceed. Secondly, in the propounding of them, to ſhew mee in euery one, what courſe you your ſelfe haue taken, wherein you haue found ſo little fruit or comfort, as you complaine, and which you thinke to be moſt ordinary in the countrey ſchooles. Wherein you ſhall faile in omitting any neceſſary head or Chapter, or in miſplacing any, I ſhall afford you my beſt direction.

Spond. I will accompliſh your deſire ſo well as I can. I doubt not of your patience, ſeeing you take mee thus of a ſuddaine; and that you who haue better thought of theſe things, wil guide me continually, vntill we haue gone thorow the whole.

Phil. I truſt you are ſo perſwaded of mee. Therefore I pray you begin.

CHAP. II.

When the Scholler ſhould firſt be ſet to the Schoole.

Spond.

The firſt point. How ſoone the childe is to be ſet to the ſchoole.

THat I may begin at the very firſt entrance of the Schoole: let me inquire this of you, how ſoon you would haue your childe ſet vnto the Schoole; for I thinke that worthy to be firſt knowne, if ſo be that you purpoſe to haue your ſcholler fitted for the Vniuerſitie, by fifteene yeeres of age.

Phil. I like your reaſon well, to enter there. But to the intent that I may more fully make knowne vnto you, what I thinke, and haue found in this behalfe, let mee heare firſt of you, as I wiſhed in generall, at what age you vſe in your coultrey, to ſet your children to begin to learne.

Spond.

Spend. For the time of their entrance with vs, in our countrey ſchooles, it is commonly about ſeuen or eight yeeres old: ſixe is very ſoone. If any beginne ſo early, they are rather ſent to the ſchoole to keepe them from troubling the houſe at home, and from danger, and ſhrewd turnes, then for any great hope and deſire their friends haue that they ſhould learne any thing in effect.

The time of the first entrance in countrey ſchooles, at ſeuen or eight.

Phil. I finde that therein firſt is a very great want generally, for that the child, if hee be of any ordinary towardneſſe and capacitie, ſhould begin at fiue yeere old at the vttermoſt; or ſooner rather. My reaſons are theſe:

The child of any ordinary towardlineſſe, to begin to learne about fiue yeere old.

1. Becauſe that then children will begin to conceiue of inſtruction, and to vnderſtand; and bee able not onely to know their letters, to ſpell and to reade, but alſo to take a delight therein, and to ſtriue to goe before their fellowes. Experience heerein will quickely teach euery one, who ſhall make triall of it, if ſo be that they doe follow a right courſe.

Reaſons.
1 Becauſe they are then meet to conceiue of learning, and to delight in it.

2 Very reaſon muſt needs perſwade euery one of this. For, if they bee apt much before fiue yeeres of age, to learne ſhrewdneſſe, and thoſe things which are hurtfull, which they muſt bee taught to vnlearne againe; why are they not as well fit to learne thoſe things which are good and profitable for them, if they be entred and drawne on in ſuch a manner, as they may take a delight and finde a kinde of ſport and play in the ſame? This delight may and ought to be in all their progreſſe, and moſt of all in their firſt entrance, to make them the better to loue the ſchoole, and learning, as we ſhall ſee after.

2 For that they are apt much ſooner to learne ſhrewdneſſe, and thoſe things which are hurtfull.

3 Many of them doe learne ſo much vntowardneſſe and naughtineſſe amongſt other rude children, in that time before they come to ſchoole, that they are worſe for it continually after: and alſo they feele ſuch ſweetneſſe in play and idleneſſe, as they can hardly bee framed to leaue it, and to take a delight in their bookes without very much adoe.

3 To auoid much rudeneſſe, and that too much ſweetneſſe which they feele in play and idleneſſe.

4 This age is moſt eaſily bended and accuſtomed to good things.

4. This firſt age is that wherein they are moſt pliant, and may bee bended and faſhioned moſt eaſily to any good courſe. And being thus accuſtomed to good things from their infancie, and kept ſo much as may be, from all practice and ſight of euill, cuſtome becomes vnto them another nature. So great a thing it is (according to the old prouerbe) to accuſtome children, euen from their tender yeeres; and ſo vndoubtedly true is that common verſe,

Quo ſemel eſt imbuta recens ſeruabit odorem teſta diu.

5 Two or three yeeres may be gained by this meanes, to fit the ſooner for the Vniuerſitie, or other imploiments, which is no ſmall benefit.

5. Aboue all theſe this is a principall benefit, that by this meanes two or three yeeres may well be gained, to fit your Scholler ſo much ſooner for the Vniuerſitie, or for any honeſt trade or calling. So that a child thus entred rightly, ſhall doe much more at eight yeeres old, then another ſo neglected can doe at ten, or it may bee at eleuen or twelue. Alſo many ſuch ſhall be meete for trades and like imployments, when they haue no learning to fit them thereunto. This muſt needs be a great griefe to the Parents of ſuch, whoſe children haue ſo loſt their time, as it is a ioy to others whoſe children haue beene ſo well brought vp, when they ſee their children compared together.

6 Parents ought to labour to ſee their childrens good education before their eyes, ſo ſoon as may be.

6 Laſtly, our time being ſo ſhort, it much concerneth euery parent, to ſee their children to haue the beſt education and inſtruction, which is the chiefe patrimonie, and the greateſt comfort and hope both of the Parents and Children, and alſo of their houſes and poſteritie. And this ſo ſoone as euer may bee, to fit them for ſome profitable imploiment for Church or Common-wealth.

Ob. *It will hinder their growth.*

Spond. But they will ſay with vs, that it will hinder the growth of their children to be ſet to ſchoole ſo young.

Anſ. *The ſchoole being rightly vſed, will not hinder any more then their play.*

Phil. Let the ſchoole be made vnto them a place of play: and the children drawn on by that pleaſant delight which ought to be, it can then no more hinder their growth then their play doth, but rather further it, when they ſit at their eaſe; beſides that continuall experience doth confute this errour.

Ob. 2.

Spond. Bee it ſo as you ſay: yet this is a receiued opinion, that

that it will cauſe them to hate the ſchoole, whē they ſhould be ſet to it in good eatneſt. *It will cauſe them to hate learning.*

Phil. Nay rather it is clean contrary: for being acquainted with the ſchoole ſo young, and with the ſport and pleaſure which they finde amongſt other children there; and alſo being kept from feeling the ouermuch ſweetneſſe in play, it ſhall cauſe them to loue & to delight in the ſchoole continually, and to goe on without any repining, or ſo much as thinking of being away from the ſchoole: whereas they being nuzled vp in play abroad, are very hardly reclaimed and weaned from it, to ſticke to their bookes indeede. A. *They will rather loue it better.*

Spoud. But yet it is thought that they can get but little learning then, being ſo very young, and therefore there is the ſmaller loſſe of a yeere or two, at that time. Ob. 3. *It is a ſmall matter to loſe a yeere or two then.*

Phil. The loſſe will bee found in the end, although it bee indeed in the beginning. For looke how many yeeres they loſe in the beginning if they bee apt, ſo many in the end they will bee ſhorter, of ſuch of their fellowes, who are but of their owne age, and applied all alike being of like capacitie. Therefore, as wee will not let them loſe a day, when they growe towards the Vniuerſitie, ſo neither ſhould we when they are young; but preuent this loſſe, and take the time in the beginning. A. *The loſſe of a yeere or two will be found in the end.*

Spoud. We ſee notwithſtanding ſome very long ere euer they begin, who then goe forward with it the faſteſt of all. Ob. 4. *They will learne the faſter.*

Phil It is true in ſome pregnant wits, and who are induſtrious: but you ſhall haue others as blockiſh and dull. Alſo, for thoſe, if they go ſo faſt in the rudiments & firſt grounds, how much more would they doe ſo at the ſame time in better ſtudies? Neither can they haue halfe that learning in all things, which others of like age and aptneſſe haue, who haue been well applyed from their firſt yeeres. A. *So in higher learning at thoſe yeeres.*

Spoud. I yeeld to all which you haue ſaid in this behalfe; and I doe ſee plainely the exceeding benefits, that muſt needs come hereby, eſpecially in gaining of time; if they may bee entred in that playing manner, and goe forward

ward with alacritie and contention; and moreouer ſo, that they bee not any way ouerloaded or diſcouraged, nor yet indangered, by the ouercharging of their wits and memories.

Phil. For that take you no feare; you ſhall (God willing) ſee the euidence of that, and a plaine direction in euery Chapter, how to proceede in that eaſie and playing kinde. Therefore, if you be ſatisfied in this, let vs come vnto the next point.

Spoud. Very gladly Sir: for I long to heare this, how you would teach your child being ſo yong, to reade ſo ſoon and readily.

Phil. I like the point well: proceed according to your order.

CHAP. III.

How the Scholler may be taught to reade Engliſh ſpeedily, to fit him the ſooner, and better for the Grammar Schoole.

Spoud.

The inconuenience of hauing the Grammar ſchooles troubled with teaching A B C.

BEfore wee enter into this queſtion, let me put you in minde of one thing, which doth much trouble mee concerning this very matter. That it ſeemeth to mee an vnreaſonable thing, that the Grammar Schooles ſhould bee troubled with teaching A, B, C. ſeeing it is ſo great a hinderance to thoſe paines, which wee ſhould take with our Grammar Schollers, for whom wee are appointed: Becauſe it doth take vp almoſt one halfe of our time, and thereby doth depriue vs of a chiefe part of the fruit of our labours; eſpecially when our mindes are ſo diſtracted, and our thoughts carried ſo many wayes, to doe good to all. The very little ones in a towne, in moſt countrey townes which are of any big-

neſſe

neſſe, would require a whole man, of themſelues, to bee alwaies hearing, poaſing & following them, ſo as they ought to be applyed: for continuall applying in a right courſe, is in this and all other parts of learning, aboue all other meanes. And young ones, by a little ſlaking our hands, run faſter backe, then euer they went forward; as boates going vp the ſtreame.

Continual applying in a right courſe is aboue all meanes.

Beſides, it is an extreme vexation, that we muſt be toiled amongſt ſuch little petties, and in teaching ſuch matters, whereof wee can get no profit, nor take any delight in our labours.

Phil. I am well inured with this grieuance, which you ſpeake of, and doe know by long experience your complaint to bee too iuſt in this behalfe. I my ſelfe haue complained of it many a time. For it were much to be wiſhed, that none might bee admitted to the Grammar ſchooles, vntill they were able to reade Engliſh: as namely, that they could reade the New Teſtament perfectly, and that they were in their Accidences, or meet to enter into them. There might bee ſome other ſchoole in the towne, for theſe little ones to enter them. It would helpe ſome poore man or woman, who knew not how to liue otherwiſe, and who might doe that well, if they were rightly directed. Alſo it would be ſuch an eaſe to all Grammar Schoolemaſters, as they might doe much more good in their places. Wherefore, all ſuch Schoolemaſters who are incumbred with this inconuenience, are not onely to wiſh, but alſo to labour to haue it reformed in their ſeuerall ſchooles. Yet notwithſtanding, where it cannot be redreſſed, it muſt be borne with wiſdome and patience as an heauy burden. Patience ſhall make it much more light. And therefore euery one is to doe his beſt indeauour, to know how to make it moſt eaſie, if it doe lie vpon him. Moreouer, ſeeing we purpoſe, God willing, to goe thorow all the whole courſe of learning, and alſo ſith our labour is to finde out the meanes, whereby to make the way plaine, to traine vp euery childe from the very firſt entrance into learning, (as was ſaid) vntill

How this might be remedied by ſome other ſchoole in each towne for this purpoſe.

The redreſſe of it to be ſought.

To be borne with patience where it cannot be remedied.

vntill wee haue brought him vnto the Vniuersitie, we cannot omit any point, which may tend vnto the same, much lesse the first steppe of all. For, a child well entred is halfe made: according to that Prouerbe, *Principium, dimidium totius.* The foundation well layd, the building must needs goe forward much more happily. This is specially true in learning; wherein children feeling a sweetnesse in the beginning, are very much incouraged, as daily experience will manifest to euery one.

The first entring of children to be looked to carefully.

Spoud. I see well the necessitie of vndergoing this burden, in those places where remedy cannot be had, without greater inconueniences. And therefore, sith that necessitie hath no law, nor for my selfe I know no meanes how to bee freed from it; I pray you let vs returne againe vnto the point, and let mee still intreat of you your best direction, to make this burden so light as may bee. This is a thing worth the diligence of all, who must be imployed amongst little ones: to wit, to teach children how to read well, and to pronounce their letters truly; as also to spell right, and to know how to write true Orthography in a short space. For (that I may acknowledge the truth, and which hath bin no small discredit vnto mee in this behalfe) I haue had some who haue beene with me, two or three yeeres, before they could reade well. And that which hath yet been much more grieuous to me, I haue sometimes beene so abashed and ashamed, that I haue not knowne what to say, when some being a little discontented, or taking occasion to quarrell about paying my stipend, haue cast this in my teeth, that their children haue been vnder me fiue or seuen yeeres, and yet haue not learned to reade English well. I my selfe haue also knowne, that their complaints haue been true in part; though I haue taken all the paines with them that euer I could deuise. Therefore good Sir, set downe as plainely and shortly as you can, how this may be helped. Both my selfe and many others shal be much beholden for your direction in this first entrance. For my maner of entring them, it is that which I take to be euery where: to teach & heare them so

To teach to reade well in a short time, is of great profit.

Griefe and discredit of the want of this.

THE GRAMMAR SCHOOLE.

ſo oft ouer vntill they can ſay a leſſon, and ſo to a new.

Phil. I likewiſe haue been well acquainted with this your trouble: and therefore I will indeuour, to afford you ſo much as I haue yet learned, how to auoid theſe clamours; and how any poore man who will imploy his paines, may learn to teach children to read well in a ſhort time, though this may ſeeme vnbefitting our profeſſion.

1 *To teach children how to call and pronounce their letters right.*

Firſt the childe is to be taught, how to call euery letter, pronouncing each of them plainely, fully and diſtinctly; I meane, in a diſtinct and differing ſound, each from others, and alſo naturally, from the very firſt entrance to learning. More ſpecially to bee carefull, for the right pronouncing the fiue vowels, in the firſt place, as *a, e, i, o, u*. Becauſe theſe are firſt and moſt naturall, and doe make a perfect ſound, ſo that they may bee pronounced fully of themſelues; and they being rightly vttered, all the reſt are more plaine. After theſe vowels, to teach them to pronounce euery other letter: which are therefore called Conſonants, becauſe they cannot make a perfect ſound of themſelues, without a Vowell.

And firſt the fiue Vowels.

The Conſonants.

Right calling the letters before the children doe know them.

This may be done, and alſo the teaching of children to ſpell any ſyllable, before the child do know any letter on the booke; and that, ſome wiſe and experienced doe hold the ſureſt and beſt courſe. But they are, at leaſt, to be taught to pronounce their letters thus, as they doe learne them; to preuent the griefe and wearieſomneſſe of teaching them to forget euill cuſtomes in pronouncing, which they tooke vp in their firſt ill learning. And ſo euer in teaching to read, the teachers are to continue the like care of ſweet and naturall pronunciation.

2 *How to teach children to know the letters the ſooneſt.*

To cauſe them to finde out any letter.

Secondly, for the knowing of the letters (beſides that common manner practiced in Schooles, which is by oft reading ouer all the letters forwards and backwards vntill they can ſay them) they may be much furthered thus; That is, by cauſing the childe to find out, and to ſhew you which is *a*, whic *b*, which *c*, which *f*, and ſo any other letter. Firſt to finde them in the Alphabet, then in any other place.

Or

THE GRAMMAR SCHOOLE.

The surer way is to learne but one letter at once.

Or if you will let them learne but one letter at once, vntill they can readily know or finde out that letter in any place, and after that another in the same manner: This is holden the surer and more easie way: But this at your owne iudgement.

3 *How to teach to spell.*

3 You may helpe them to spell thus, besides that course which is vsuall. Let so many as are beginners, or who cannot reade perfectly, stand together, and then poase them without booke, one by one. First, in syllables of two letters, as they are set downe in their A. B. C. and where one misseth, let his next fellow tell: if he cannot, then, let some other. Then examine them in syllables of three letters, after in moe. And euer what syllable they misse, marke it with a dent with the nayle, or a pricke with a pen, or the like: and when you haue marked out those wherein they so misse, poase them oft ouer, not forgetting due praise to them who doe best. One halfe houre would be spent daily in this kind of examining, vntill they be perfect in any syllable, or word. To make children to take a delight in spelling, let them spell many syllables together, which differ but only in one letter, as hand, band, land, sand, &c. These syllables and words following, I haue obserued, to bee of the hardest for children to spell: I will set you them downe together in this short briefe. They may serue for spelling, reading, or writing, and may soone be gotten by being often poased, read or written ouer.

M. Coots English Schoolemaster might be profitable to this purpose, in which booke are syllables, and words of all sorts.

To make children to take delight in spelling.

Some of the hardest syllables to practise children in the spelling of them. These would be written in some little table to poase them oft.

Ac, ec, ca, ce, ci, co, cu, ag, eg, ah, az, ae, ai, aũ, ga, ge, gi, go, gu, va, wa, we, wee, bac, bace, bag, bage, gage, badge, bau, baye, dawe, dewe, iawe, rac, race, rosse, rose, yell, you, gua, cha, cla, dwa, gla, pha, tha, sca, sha, swa, wra, chra, phra, spha, thra, twa, thwa, able, abs, ach, adge, afle, apt, ath, own, blowe, browe, chrou, dregg, dredge, dwarfe, frogg, gnash, gnaw, plowe, snow, stew, slugge, they, thom, throne, twaine, twigge, schoole, cockle, puddle: pegle, good, golde, gogle, balme, fallen, stolne, scalpe, false, thumbe, couple, pearce, charme, chapt, moth, mouth, nymphes, vnkle, tenth, strength, height, depth, breadth, weight, ioint, laude, beau-

beautie, deede, language, guide, ſeede, feude, vowe, braue, dou, doue, knife, knaues, yeoman, ynough, ayre, heyre, doubting, Iſland, yle, buy, league, hatchet, laugh, yeugh, bough, publique, quiſhon.

Theſe are ſome of the hardeſt ſyllables, as I ſaid: your ſelfe may adde moe as you meet with them. Alſo this is to be obſerued in ſpelling; that before (on) you ſpell or write commonly (ti) not (ci) as ſaluation, not ſaluacion, though we pronounce it as (ci.) But this is to be knowne chiefly, by the Latine words from whence they come. *Note in ſpelling.*

Right pronuntiation of words, and continuall practice in ſpelling, are the ſureſt way to come to ſpell truely. *Right pronouncing makes right ſpelling.*

If you pronounce the word falſe, which you would haue your childe to ſpell, hee ſpelleth it falſe: for he ſpelleth according as it is pronounced to him, or as he vſeth to pronounce. As for example; aske the childe how hee ſpelles a ſtrea, (as in many places the countrey manner is to pronounce it) hee will ſpell ſtrea or ſtre: but aske him how hee ſpels a ſtrawe and ſo pronounce it, and he will ſpell ſtrawe.

To direct further how to come to perfection in ſpelling or writing right, I ſhall haue occaſion to ſpeake after. *Further direction for ſpelling after.*

In ioining ſyllables together, they muſt be taught to vtter euery ſyllable by it ſelfe, truely, plainely, fully, and diſtinctly, as we heard of the letters before; and ſo alſo as that others who heare may vnderſtand; euer ſounding out the laſt ſyllable: as ſal-ua-ti-on. *4 Ioyning ſyllables together.* *Vnderſtanding the matter.*

Thus they may goe thorow their Abcie, and Primer. And if they reade them twiſe ouer, that they may be very perfect in them, it will be the better for them. For, the ſecond reading of any booke doth much incourage children, becauſe it ſeemeth to be ſo eaſie then; and alſo it doth imprint it the more. Beſides that, they will runne it ouer ſo faſt at the ſecond time, as it wil be no loſſe of time at all vnto them. *Bookes to be firſt learned of children: Abcie, Primer. Second reading of a booke.*

After theſe they may reade ouer other Engliſh bookes. Amongſt which, the Pſalmes in metre would be one, becauſe children will learne that booke with moſt readineſſe *Pſalmes in metre.*

and delight through the running of the metre, as it is found by experience. Then the Teſtament, in which the diſcreet Maſter may keepe his ſcholler leſſe or more, vntill he think him meet to enter into the Accedence.

Teſtament.

If any require any other little booke meet to enter children; *the Schoole of Vertue* is one of the principall and eaſieſt for the firſt enterers, being full of precepts of ciuilitie, and ſuch as children will ſoone learne and take a delight in, thorow the roundneſſe of the metre, as was ſaid before of the ſinging Pſalmes: And after it *the Schoole of goodmanners*, called, *the new Schoole of vertue*, leading the childe as by the hand, in the way of all good manners.

Schoole of Vertue.

Schoole of good manners.

5 In what time children well applyed, may eaſily learne to reade Engliſh.

By theſe meanes, children if they be well applyed, and continually kept vnto it, may be taught ſo to reade within a yeere or little more, as they may bee meet to enter into their Accedence, by that time that they be ſix yeere old at the vttermoſt; eſpecially if they bee in any meaſure apt, and much practiſed in ſpelling the hardeſt ſyllables.

Diuiding and diſtinguiſhing ſyllables.

For diuiding or diſtinguiſhing of ſyllables, this one obſeruation is to be remembred; That what conſonants are vſually ioined in the beginnings of words, thoſe are not to be diſioined and ſeparate in the middeſt of words, except in Compound words. But of this wee ſhall ſpeake more fitly after. And thus much may ſuffice for the preſent, for the ſpeedy reading of Engliſh; for hereof I haue had much certaine experience.

Spond. I cannot iuſtly diſlike of any thing which you haue ſaid herein, it ſtandeth all with ſo great reaſon: chiefely to make children ſo perfect in the hardeſt ſyllables. For, they being perfect in theſe, muſt needs attain all the reſt in a ſhort ſpace. Except onely one thing which you vttered; which indeede ſeemes a ſtrange Paradox to mee: Namely, that ſome wiſe & experienced, would haue childrē taught to call and pronounce all their letters, and to ſpell any ſyllable before they know a letter on the booke.

Phil. This is very true which you ſay; it may ſeeme a Paradox to them who haue not tryed it. I my ſelfe was of

your

your minde when I heard it firſt. Yet ſetting my ſelfe to make ſome triall of it, for the reuerence I bare to him of whom I heard it, and for that he ſhewed me experience of it in a child not foure yeeres old; I found it the eaſieſt, pleaſanteſt and ſhorteſt way of all, where one would begin in a priuate houſe with little ones playing. The manner is thus.

6 To teach little ones to pronounce their letters, and to ſpell before they know a letter, is the pleaſanteſt way.

1. You muſt teach them, as I ſaid, to call their fiue Vowels, and to pronounce them right: Which they will preſently learne, if you doe but onely cauſe them to repeat them oft ouer, after you, diſtinctly together thus; *a, e, i, o, u,* after the manner of fiue bels, or as we ſay; one two, three, foure, fiue.

How little ones will preſently pronounce their fiue vowels.

2 Then teach them to put the conſonants in order before euery vowell, and to repeate them oft ouer together; as thus: to begin with *b*, and to ſay, ba, be, bi, bo, bu. So *d.* da, de, di, do, du. *f.* fa, fe, fi, fo, fu. Thus teach them to ſay all the reſt, as it were ſinging them together, la, le, li, lo, lu; The hardeſt to the laſt, as ca, ce, ci, co, cu: and ga, ge, gi, go, gu. In which the ſound is a little changed in the ſecond and third ſyllables. When they can doe all theſe, then teach them to ſpell them in order, thus; What ſpels b-a? If the childe cannot tell, teach him to ſay thus; b-a, ba: ſo putting firſt *b.* before euery vowell, to ſay b-a ba, b-e be, b-i bi, b-o bo, b-u bu. Then aske him againe what ſpels b-a, and hee will tell you; ſo all the reſt in order. By oft repeating before him, hee will certainly doe it. After this if you aske him how hee ſpels b-a, he will anſwer b-a ba. So in all others.

To put the conſonants in order before the vowels pronouncing them.

To teach to ſpell theſe thus, putting the conſonants firſt.

Next theſe, teach them to put the vowels firſt, as to ſay, ab, eb, ib, ob, ub. Then thus, a-b ab, e-b eb, i-b ib, o-b ob, u-b ub. After, what ſpelles a-b, e-b, &c. Thus to goe with them backward and forward, croſſe, in and out, vntill they can ſpell any word of two letters. Then you may adioine thoſe of three letters: Afterwards, all the hard ſyllables, to tell what any of them ſpels, till they be perfect in all, or as you ſhall thinke meet. By this meanes, and by a little repeating of the letters of the Alphabet ouer before them, by three or foure letters together, as they ſtand in order, ſo as

Repeating the letters of the Alphabet by roate.

as they may beſt ſound in the childrens eares, they wil ſoone learne to ſay all the letters of the A. B. C. if you will. As to repeat them thus: A.b.c. d.e.f.g.h.i.k.l.m.n.o.p.q.r.ſ.t.u.w. x. y.z.&. To ſay them thus by roat, will nothing hinder but further them.

To teach them to know their letters as before.

Then they may preſently be taught to know the letters vpon the booke, either one by one, finding firſt which is *a*, in the Alphabet; and after in any other place. Then to finde which is *b*, and ſo through all the reſt as you will.

To cauſe them to know the matter by queſtions, or oft repeating to them.

Then when they are cunning in their letters and ſpelling, if you make them to vnderſtand the matter which they learne, by queſtions, for a little at the firſt, they will goe on in reading, as faſt as you will deſire. The eaſier and more familiar the matter is to them, the faſter they learne.

Any one who can reade, may thus enter children for reading Engliſh.

Thus may any poore man or woman enter the little ones in a towne together; and make an honeſt poore liuing of it, or get ſomwhat towards helping the ſame. Alſo the Parents who haue any learning, may enter their little ones, playing with them, at dinners, and ſuppers, or as they ſit by the fire, and finde it very pleaſant delight.

So they may helpe to gaine their children a yeere or two in learning, at the beginning, & alſo the Grammar Schooles of this labour and hindrance.

Spoud. You haue perſwaded mee very much concerning this doubt alſo. Surely, Sir, howſoeuer this may ſeeme but a toy, yet all tender parents will much reioice in it, and acknowledge it an exceeding benefit, to haue their children ſo entred; and this time being gotten in the beginning, will bee found in the end as you truely ſaid. Yet there is another matter that comes vnto my remembrance, about which I haue taken no ſmall griefe and diſcouragement many a time, concerning this point of reading Engliſh. I will mention it here, and deſire your iudgement how to redreſſe it, although it might happely come in fitter afterwards.

The trouble is this: That when as my children doe firſt enter into Latine, many of them will forget to reade Engliſh,

Engliſh, and ſome of them bee worſe two or three yeeres after that they haue been in conſtruction, then when they began it.

8 *The inconuenience of children forgetting to reade Engliſh, when they enter firſt into Latine, and how to auoid it.*

Now if you could teach me how to helpe this likewiſe, that they might as well goe forward ſtill in reading Engliſh as in Latine, I ſhould account this a very great benefit. For, ſome of their Parents, who vſe me the kindlieſt, will bee at me, that their children may euery day reade ſome Chapters of the Bible, to helpe their reading of Engliſh. Now this I cannot poſſibly doe, but they muſt needs bee hindred in their Latine, in ſome leſſons or neceſſarie exerciſes; and either be behinde their fellowes, or elſe trouble all their fellowes very much, that they cannot goe ſo faſt forward as they ſhould, but ſtay for theſe readers. Others being more ignorant or malicious, vpon euery light occaſion, are readie to rage & raile at me, for that their children, as they ſay, doe get no good vnder me, but are worſe and worſe. For, whereas they could haue read Engliſh perfectly (it may be) when they came to me, now they haue forgotten to doe it. Thus am I grieued on euery ſide, and vexed daily, let mee labour neuer ſo much, and ſpend my heart amongſt them for to doe them good.

Complaints of Parents for children forgetting Engliſh.

Phil. Sir, herein I can ſay, as ſhe in the Poet;
Haud ignara mali miſeris ſuccurrere diſco.

For I haue taſted deepely of the ſame griefe vntill verie lately, within this yeere or two. Yet now I ſeeme to my ſelfe, to finde as ſenſible and continuall a growth amongſt all my Schollers, in their Engliſh tongue as in the Latine. And not onely for the reading of it, but alſo for vnderſtanding it, and abilitie to vtter their mindes of any matter, wherewith they are acquainted, or which they learne in Latine; and alſo how to expreſſe the meaning of the Latine in proprietie, and puritie of our owne tongue: ſo that I am quite deliuered from that clamour.

Complaint of want of care in our ſchooles for growth in our owne tongue, as in the Latine.

But to tell you what I thinke, wherein there ſeemes vnto mee, to bee a verie maine want in all our Grammar ſchooles generally, or in the moſt of them; whereof

THE GRAMMAR SCHOOLE.

I haue heard ſome great learned men to complaine; That there is no care had in reſpect, to traine vp ſchollers ſo, as they may be able to expreſſe their minds purely and readily in our owne tongue, and to increaſe in the practice of it, as well as in the Latine or Greeke; whereas our chiefe indeuour ſhould be for it, and that for theſe reaſons. 1. Becauſe that language which all ſorts and conditions of men amongſt vs are to haue moſt vſe of, both in ſpeech and writing, is our owne natiue tongue. 2. The puritie and elegancie of our owne language, is to be eſteemed a chiefe part of the honour of our Nation: which we all ought to aduance as much as in vs lieth. As when Greece and Rome and other nations haue moſt flouriſhed, their languages alſo haue been moſt pure: and from thoſe times of Greece and Rome, we fetch our chiefeſt patterns, for the learning of their tongues. 3. Becauſe of thoſe which are for a time trained vp in ſchooles, there are very few which proceed in learning, in compariſon of them that follow other callings.

Our chiefe indeuour ſhould be for our owne tongue. Reaſons.

Few Schooles which haue any regard for our Engliſh tongue.

Spoud. This complaint is not without iuſt cauſe: for I doe not know any ſchoole, wherein there is regard had hereof to any purpoſe; notwithſtanding the generall neceſſitie and vſe of it, and alſo the great commendation which it brings to them who haue attained it: but I thinke euery minute an houre, vntill I heare this of you, how my trouble and ſhame may be auoided, and how I may obtaine this facultie to direct my children, how they may goe thus forward, not only in reading Engliſh perfitly, but alſo in the proprietie, puritie and copie of our Engliſh tongue, ſo as they may vtter their mindes commendably of any matter which may concerne them, according to their age and place.

Phil. I will but name the meanes vnto you now: for I ſhall haue occaſion to ſhew them all more particularly hereafter.

Meanes to obtain this benefit of increaſing in our Engliſh tongue, as in the Latine.

Beſides the daily vſe of diſtinct reading ouer their Engliſh parts to get them perfectly, and of right reading all other things which they learne in Latine, as your ſelfe doe know; theſe meanes following, by the bleſſing of God will accompliſh your deſire.

1. The

THE GRAMMAR SCHOOLE.

1 The continuall vſe of the bookes of conſtruing of *Lillies* Rules, by cauſing them to learne to conſtrue, and to keepe their Grammar rules, onely by the helpe of thoſe tranſlations. This I finde one very good vſe of theſe books, beſides ſome other which I ſhall mention after.

1 Daily vſe of Lillies rules conſtrued.

2 The daily vſe, and practice of Grammaticall tranſlation in Engliſh, of all the Schoole Authours, which the yonger ſort doe learne; cauſing them each day out of thoſe to conſtrue, and repeate, whatſoeuer they learne. This I alſo haue prooued by happie experience, to be a rare helpe to make young Schollers to grow very much, both in Engliſh and Latine. But of all theſe, for the manner, benefits, and vſe of them, I ſhall haue occaſion to ſpeake at large.

2 Continuall practice of Engliſh Grammaticall tranſlations.

3 Beſides theſe, they would haue euery day ſome practice of writing Engliſh heedily, in true Orthographie; as alſo of tranſlating into Engliſh; or, of writing Epiſtles, or familiar Letters to their friends, as well in Engliſh as in Latine. Amongſt ſome of them, the reporting of a Fable in Engliſh, or the like matter, trying who can make the beſt report, doth much further them in this. And generally, amongſt all thoſe that can write, the taking of notes of Sermons, and deliuering them againe, or making repetitions, is a ſpeciall meanes. Alſo ſtriuing to expreſſe whatſoeuer they conſtrue, not onely in proprietie, but in varietie of the fineſt phraſe, who can giue the beſt. This chiefly in the higher fourmes: So reading forth of Latine into Engliſh; firſt in proprietie, then in puritie. By theſe, and ſome vſe of the Hiſtorie of the Bible, and the like, which I ſhall be occaſioned to mention after; you may finde their growth, according to your deſire, and much aboue your expectation.

3 Tranſlating and writing Engliſh, with ſome other Schoole exerciſes.

Spoud. Vndoubtedly Sir, theſe muſt needs be very auaileable; becauſe ſchollers may haue hereby, ſo much vſe of the Engliſh euery day, aboue that which is practiſed in any Schoole which I haue knowne. But for any ſuch tranſlations of the Schoole-Authors, I haue not heard of them.

Onely I haue ſeene the bookes of conſtruing *Lillies* rules, and ſome of my children haue them, though I feared that it would rather make them idle, being but a truants booke. Indeed I neuer conceiued ſo much of them as you ſay: I ſhall better thinke of the vſe thereof.

Phil. There is not the beſt thing but it may be abuſed. But for that booke as the others, I ſhall ſhew and proue vnto you the commodities of them, aboue all that you would imagine. Experience makes mee confident: Yet to returne vnto your ſelfe, concerning the complaint of the Parents for their children going backward in reading Engliſh, when they firſt learne Latine; the chiefe fault in truth is in the Parents themſelues; although wee poore ſchoolemaſters muſt be ſure to beare all. For if ſuch murmuring Parents would but cauſe their children, euery day after dinner or ſupper, or both, to reade a Chapter of the Bible, or a piece of a Chapter, as leiſure would permit, and to doe it conſtantly; thereby to ſhew their loue to the Lord, and his Word, and their deſire to haue the Word dwell plentifully in their houſes, to haue their children trained vp in it, as young *Timothy* was; then, I ſay, this complaint would ſoon be at an end: for they ſhould either ſee then, their children to increaſe in this, or elſe they ſhould diſcerne the fault to bee in their childrens dulneſſe, and not in our neglect. Notwithſtanding, ſith that they are ſo very few of whom wee can hope, that they haue any care of this dutie in their houſes, in reſpect of all the reſt who omit it, and yet all the blame muſt ſurely reſt on vs, it concerneth vs ſo much as we can to redreſſe it; and therefore vſe all good meanes, to cut off all occaſions of clamours, and of diſcrediting our ſelues, and our ſchooles, and to contend for the greateſt profiting of our children, aſwell in this, as in any other part of learning; the vſe of this being, as we heard, moſt generall and perpetuall.

The chiefe fault of the children going backwards in reading Engliſh, when they firſt learne Latine, is the Parents themſelues.

Spond. You haue directed me very rightly how to anſwer ſuch Parents: now I ſhall be able to ſhew them where the fault is, & be calling vpon them to redreſſe this at home.

I ſhall

I ſhall alſo indeuour to put all this in vre, and more as you make the particulars more fully knowne vnto me; and as I ſhall finde by triall the fruit hereof. But now, that you haue thus ſatisfied me in al theſe my doubts; I cannot but demand yet one other point, wherein I finde another great want, though not comparable to the former; becauſe there is not ſo much vſe of it: which is about the ordinarie numbers or numbring. For I am much troubled about this, that my readers and others aboue them, are much to ſeeke in all matters of numbers, whether in figures or in letters. Inſomuch, as when they heare the Chapters named in the Church, many of them cannot turne to them, much leſſe to the verſe.

Phil. This likewiſe is a verie ordinarie defect, & yet might eaſily be helped by common meanes, in an houre or two. I call it ordinarie, becauſe you ſhal haue ſchollers, almoſt readie to go to the Vniuerſitie, who yet can hardly tell you the number of Pages, Sections, Chapters, or other diuiſions in their bookes, to finde what they ſhould. And it is, as you ſay, a great & a foule want; becauſe, without the perfect knowledge of theſe numbers, ſchollers cannot helpe themſelues by the Indices, or Tables of ſuch books, as they ſhould vſe, for turning to any thing of a ſodaine: although it be a matter whereof they ſhould haue vſe all their life long. And to conclude, it is a great neglect, becauſe it is a thing ſo eaſie, as that it may be learned in ſo ſhort a time, only by moſt vſuall meanes, as by theſe following. For numbers by letters, vſe but only to appoſe them, according to the direction in the Latine Grammar at *Orthographia*, and they wil do them preſently. As if you aske what I. ſtands for, what V. what X. what L. &c. And back againe, what letter ſtands for one, ſo what for fiue, or for ten. But eſpecially if you deſire to haue them very ready herein, cauſe them to haue theſe written, & then to practiſe to read them ouer often, vntil that they can anſwer any of them perfectly. Warn them alſo to remember alwaies, that any number ſet after a greater, or after the ſame nũber, doth adde ſo many mo, as the value of that later number is. As, I. ſet after X. thus, XI. doth make eleuen. XV. fifteene.

An ordinarie fault, that moſt Schollers are to ſeeke in matters of common numbers, which they may be taught in an houre or two.

Numbers by letters knowne eaſily, yet often neglected.

teen. XX. twentie. But being ſet before, they doe take away ſo many as they are: as I. before X. thus, IX. nine.

If you wiſh an example more at large, this may ſerue; let each of them that ſhould learne, haue a briefe of theſe, after this manner, to ſhew them all the chiefe numbers. I. one, II. two, III. three, IIII. or IV. foure, V. fiue, VI. ſix. VII. ſeuen, VIII. eight, IX. nine. X. tenne, XI. eleuen, XII. twelue, XIII. thirteene, XIIII. fourteene, XV. fifteene, XVI. XVII. XVIII. XIX. XX. XXI. XXV. twentie fiue. XXX. thirtie, XL. fortie, L. fiftie, XC ninetie, C. a hundreth, D. fiue hundreth, M. a thouſand. And thus much ſhortly for numbring by letters.

Numbers by figures.

For the numbers by Figures, this rule muſt alſo bee obſerued; That the Figures doe ſignifie in the firſt place ſo much onely, as if they were alone, or one time ſo many. In the ſecond place tennes, or ten times ſo many. In the third place, hundreths, or a hundreth times ſo many. In the fourth place thouſands, or a thouſand times ſo many. In the fift place ten thouſands. In the ſixt place hundreth thouſands; the places being reckoned from the right hand to the left. As for example, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12, 13. 14. 15. 16. 17. 18. 19. 20. twentie. 21. 22. 23, &c. 30. thirtie. 31. 32. 40. fortie. 41. &c. 50. fiftie 51. 60. ſixtie, 70. ſeuentie. 80. eightie. 90. ninetie 100. a hundreth. 101. a hundreth and one, 102. 110. a hundreth and ten. 120. a hundreth and twenty. 130, &c. 200. two hundreth, &c. 1000. a thouſand. 10000. ten thouſand. 100000. a hundreth thouſand.

Theſe being learned backwards and forwards, ſo that your ſcholler be able to know each of them, to call them, or name them right, and to finde them out, as the child ſhould finde any letter which he is to learne: in a word, to tell what any of theſe numbers ſtand for, or how to ſet downe any of them; will performe fully ſo much as is needfull for your ordinarie Grammar ſcholler. If you do require more for any, you muſt ſeeke *Records* Arithmetique, or other like Authors, and ſet them to the Cyphering ſchoole.

Spond.

Spoud. This is a defect that I see is most easily supplied by a very little paine and care in examining. I haue troubled you ouerlong in this, being in it selfe so very a trifle, though the want generally be to be blamed. Now therefore let vs hasten vnto our profession for the Grammar Schoolemaster. For I desire earnestly to be in our own element, as more befitting and beseeming our place.

Why this Dialogue is so long.

Phil. I am very willing to make all the haste that we can: for this I see, that though we neither vse digressions, nor needlesse words; yet this our conference will proue very long, before that I can make my mind plain vnto you: Vnlesse I should be so short, as either to be obscure, or to omit many things which I take to be very necessarie: But yet before we come to make entrance into the Latine, if we do keepe order, we are to goe thorow the way of writing, as being more generall, and which chiefly appertaineth also to our English tongue; in respect of our more frequent vse of it: I meane chiefely for the writing of our ordinarie hand called the Secretarie hand, which is almost wholly in vse amongst vs.

CHAP. IIII.

How the Master may direct his Schollers to write very faire, though himselfe be no good Pen-man.

Spoud.

Faire writing a great benefit and ornament to Schooles.

TO come therefore vnto writing, and the manner of teaching it; That which you affirme may be done herein, cannot but be a very great benefit, and a notable grace to schooles, and also to all learning, if it can be so effected: That all Schollers in generall may be directed to write commendably, and a great part of them which are more apt to write very faire; and that in the

ſeuerall hands of the learned tongues, as they doe proceede in euery one of them. For many of the beſt Schollers haue beene wont to write very ill; inſomuch, as it hath beene a receiued opinion, as you know, amongſt very many, That a good Scholler can hardly be a good pen-man. Moreouer you ſhall find very few good writers in Grammar ſchooles; vnleſſe either they haue been taught by Scriueners, or by themſelues maruellous apt hereunto, and very rare, or where the Maſter doth apply himſelfe chiefly to teach to write.

It hath been a receiued opinion among many, that a good ſcholler can not be a good writer.

The want of this, hath bin another part of my griefe: for beſides the complaint and grudging of the Parents; I haue alſo ſeen, after they haue bin a great while with me, that they haue not bin able to write ſo, as to be fit for any trade; but they muſt after be ſet to learne of the Scriuener: much leſſe haue they bin able to write a letter to their friends, or to perform any ſuch buſineſſe with their pen, in any commendable maner. You ſhall therfore do me no leſſe a pleaſure, then in the former, if you can direct me, how to help all theſe euils, and to attaine to that dexteritie, whereof you ſpeake.

The trouble of School-maſters, for the want of this facultie to teach Schollers to write.

Phil. I hope to ſatisfie you herein alſo. But firſt relate vnto mee, what courſes your ſelfe haue taken, to teach your Schollers to write; whereof you haue found ſo little profit: and after I ſhall adde, as in the former, what I haue learned, to the better effecting hereof.

Spond. Surely I haue done this: I haue daily ſet them copies, ſo well as I could, which hath bin no ſmall toile vnto me: or elſe I haue cauſed ſome of my Schollers, or ſome others to doe it. Alſo I haue made them now and then to write ſome copies; and it may be, I haue corrected them for writing ſo badly, or guided ſome of their hands, or ſhewed them how to amend their letters. This I take to be the moſt that is done in Schooles ordinarily; vnleſſe any do procure Scriueners to teach in their townes: whereof we finde no ſmall inconueniences.

The ordinary courſe in Schooles to teach to write.

Phil. I take it to be as you ſay, that this is all which is done in moſt Schooles: and hence ſo many of vs haue experience of the like murmurings againſt vs. Now I will let you

ſee

ſee plainly, and as familiarly as I can, how to help this euill, and to attaine this ſo great a benefit.

1 The Scholler ſhould be ſet to write, when he enters into his Accidence; ſo euery day to ſpend an houre in writing, or very neere. *1 When Schollers ſhould begin to write.*

2 There muſt be ſpeciall care, that euery one who is to write, haue all neceſſaries belonging thereunto; as pen, inke, paper, rular, plummet, ruling-pen, pen-knife, &c. *2 To haue all neceſſaries.*

3 The like care muſt be, that their inke be thin, blacke, cleere; which will not runne abroad, nor blot: their paper good; that is, ſuch as is white, ſmooth, and which will beare inke, and alſo that it be made in a book. Their writing books would be kept faire, ſtrait ruled, and each to haue a blotting paper to keepe their bookes from ſoyling, or marring vnder their hands. *3 Inke and paper of what ſort. writing bookes kept faire.*

4 Cauſe euery one of them to make his own pen; otherwiſe the making, and mending of pens, will be a very great hinderance, both to the Maſters, and to the Schollers. Beſides that, when they are away from their Maſters (if they haue not a good pen made before) they will write naught; becauſe they know not how to make their pens themſelues. *4 Euery one to learne to make his owne pen.*

The beſt manner of making the pen, is thus: *The manner of making the pen.*

1 Chooſe the quill of the beſt and ſtrongeſt of the wing, which is ſomewhat harder, and will cleaue.

2 Make it cleane with the backe of the pen-knife.

3 Cleaue it ſtrait vp the backe; firſt with a cleft, made with your pen-knife: after with another quill put into it, riue it further by little and little, till you ſee the cleft to be very cleane: ſo you may make your pen of the beſt of the quil, and where you ſee the cleft to be the cleaneſt, and without teeth. If it doe not cleaue without teeth, cleaue it with your pen-knife in another place, ſtill neerer the backe: for if it be not ſtrait vp the backe, it will very ſeldome run right. After, make the nebbe and cleft both about one length, ſomewhat aboue a barley corne breadth, and ſmall; ſo as it may let downe the inke, and write cleane. Cut the nebbe firſt ſlant downewards to make it thinne, and after ſtrait *Cleft of the pen.* *The nebb of the pen.*

ouer-

ouerthwart. Make both ſides of equall bigneſſe, vnleſſe you be cunning to cut that ſide, which lieth vpon the leng finger, thinner and ſhorter; yet ſo little, as the difference can hardly be diſcerned. But both of equall length is accounted the ſureſt.

The ſureſt way for making the pen.

The ſpeedieſt and ſureſt way to learne to make the pen, is this. When your Scholler ſhall haue a good pen fit for his hand, and well faſhioned; then to view and marke that well, and to trie to make one in all things like vnto it. It were good for the learner to procure ſuch a pen made, and to keepe it for a patterne to make others by, vntill he be very perfect in it. A childe may ſoone learne to make his pen; yet, few of age do know how to make their owne pens well, although they haue written long and very much: neither can any attaine to write faire without that skill.

How to hold the pen.

Next vnto this, cauſe your ſcholler to hold his pen right, as neere vnto the nebbe as he can, his thumbe and two fore-fingers, almoſt cloſed together, round about the neb, like vnto a Cats foote, as ſome of the Scriueners doe terme it.

To carry the pen ſo lightly as to glide on the paper.

Then let him learne to carry his pen as lightly as he can, to glide or ſwimme vpon the paper. So hee ſhall write the cleaneſt, faireſt, and faſteſt, and alſo his pen ſhall laſt the longer.

Copies.
In ſtead of ſetting copies, to haue copie bookes faſtened to the top of their bookes.

In ſtead of ſetting of copies, and to ſaue that endleſſe toile, let euery one haue a little copie booke faſtened to the top of his writing booke, with a ſtrong thread of a ſpan long, or thereabout; that alwaies when he writeth, he may lay his copy booke cloſe before him, and that the ſide of the copy may almoſt touch the line where he writeth, that his eye may be vpon the copie, and vpon his letter both together. And alſo, to the end that euer when he hath done writing, he may put his copie booke into his writing booke againe; ſo that the copie may neuer be out of the way, nor the Scholler write without it.

The fitteſt volume for their writing booke is, to haue them in *quarto*.

More-

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Moreouer, the copie bookes would be made thus: Not aboue two inches in breadth; foure or six copies in a booke, halfe Secretary, halfe Roman. The copie books might be made thus most fitly, as I take it. *Maner of the copie bookes.*

1 One line of ſmall letters, of each letter one, except in thoſe which haue letters of diuers kinds, and therein both kinds to be ſet downe: as i. j. ſ. s. u. v.

Vnder the line of ſmall letters, would be ſet a line of great letters, after the ſame manner; and vnder them both a line or two of ioyning hand, containing all the letters in them.

Examples of both ſorts for the preſent, vntill better can be found, may be theſe. I meane copies both of Secretarie and Romane, containing all the letters in them.

For Secretarie thus:

Exerciſe thy ſelfe much in Gods book, with zealous and feruent prayers and requeſts. *Examples of copies containing all the letters in one line of ioyning.*

For Romane thus:

Æquore cur gelido zephyrus fert xenia kymbis?

Reſpect not the verſe, but the vſe.

Vnder all theſe, may be fitly ſet in very little roome thoſe characters or letters, out of which all the reſt of the letters may be framed: as in the ſmall letters in Secretarie, m. i. t. v. z. ſ. In the great letters, C ↄ So vnder the Roman copies after the ſame maner.

In the end of the copie bookes, in a page or two, might be ſet downe all the hard ſyllables mentioned before. That by oft writing them ouer, they might be helped to ſpell, and to write true Orthographie. And after thoſe, the numbers mentioned, to be able to write or to tell any of them vpon the book without it. Then what ſcholler ſo euer were not able to tell any of them, after a little poaſing, were well worthy to be corrected. If ſuch copie books were finely printed, being grauen by ſome cunning workman, and thoſe of the moſt perfect and plaine formes of letters, that could poſſibly be procured, in a ſtrong and very white paper, one Booke or two of them would ſerue a ſcholler neere all his time, that he ſhould neuer need to change his hand. *The hardeſt ſyllables and principall numbers to be ſet in the end of the copy books. The copy books to be printed and how, with the benefit of them.*

The

THE GRAMMAR SCHOOLE.

Inconuenience of following diuers hands.

The often change and following of diuers hands, doth asmuch hinder writing, as often change of Schoolemasters doth hinder learning. Therefore the best is to be chosen at the first, and euer to be stucke vnto without alteration, if it may be.

The best written copies to be procured.

In the meane time, vntill such copies can be had, some would be procured of the master, to be written by the best Scriuener who can be gotten, after the manner aforesaid, for each scholler to haue one to fasten to his booke, and to vse as before.

Inconuenience of the lacke of such bookes.

Otherwise when for lacke hereof, the Master, or Vsher, or some other Scholler is compelled euery day, to write each scholler a new copie; it is both an endlesse toyle, and also an extreme losse of time: besides the inconuenience mentioned, of change of hands, and that few Masters or Vshers are fit pen-men, to write such copies as were necessarie.

Lastly, because through want of such copies, schollers do write ordinarily without direction or pattern, in all their exercises, whereby they either grow to very bad hands, or doe profit in writing, little or not at all.

Faire writing to be practised by all the Schollers once euery day.

This exercise of writing faire, would be practised by all the Schollers thorow the Schoole, at least once euery day, for an houres space or neere; and that about one of the clocke: for then commonly their hands are warmest and nimblest.

Now those that write exercises, may take the opportunitie of that time, to write them so faire as they can.

Generall rule in writing; To make all like vnto the copie.

In all writing this generall rule would be obserued streightly, to cause them to striue to make euery letter, as like to the copie letter in all proportion, as the one hand is to the other. And that they neuer thinke a letter good, vntill no difference can be found between it and the copie letter, that it cannot be discerned whether is the better.

To keepe euen compasse.

Great care would be had withall, to make euery writer to keepe euen compasse in the height, greatnesse, and breadth of his letters; that no one letter stand either

too

too high or too low, be ouerlong, or ouershort, nor any way too bigge, or too little, too wide, or too narrow.

To the end, that they may write of euen height; cause them to rule their bookes with a ruling pen, and then that they make the body of each letter, to touch their rules on both sides, I meane both at the tops and bottomes of the letters; but not to goe one haire breadth higher or lower. Thus by practice the scholler will in time attaine to write very faire of himselfe without any ruling pen. *How to write of euen height.*

That euery one may rule their bookes thus, cause them to haue each his ruling pen, made of a quill, somewhat like vnto a pen; but onely that it is to be made with a nocke in the neb or point of it, like the nocke of an arrow, the nebs of the nocke standing iust of the breadth of their copie letters asunder, that they may rule their rules meet of the same compasse with their copies. *Each to haue his ruling pen, and what ones.*

The points of the nebs of the ruling pens, must not be made ouer-sharpe, nor pressed downe ouer-hard in ruling; because they wil then race the paper, and make it that it will not beare inke. They are moreouer to rule but a few lines at once: because the lines being drawne but lightly, will soon goe out, and not be seene before that the learners come to write in them. *The neb of the ruling pen, and how to rule with it.*

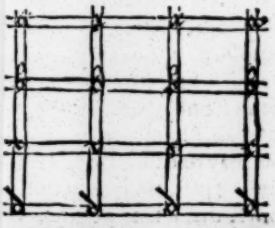
Also this care must be had in ruling, to carry the ruling pen so euen and straight forward, that both the lines which are drawne by it, may be seene together; or else to draw the lines so oft ouer with the same, vntill that both the lines may be well seene. This would be obserued carefully, vntill that time that they can begin to write euen and streight of themselues: for the euen compasse doth especially grace a hand, and the faire shew of it will cause children to take a delight in writing faire. *Euen writing to be straitly looked to, by the helpe of a ruling pen.*

Euery scholler who writeth Latine, should haue two of these ruling pens: one for Secretarie, and another for Romane; or else to haue one made of iron or brasse, the one end for the one, the other end for the other.

Moreouer, the books of all the new beginners or enterers,

whilſt they write letters, would be ruled well with croſſe lines, with the ruling pens [illegible] his manner: It is found to direct them very much.

Ruling the bookes of the young beginners with croſſe lines thus.



Benefit of this ruling.

Thus their books ſhall be kept faire. The compaſſe or the ſpace within the croſſe lines, ſerues to keepe and guide the body of each letter to make it of a iuſt proportion. The ſtraight lines direct and guide the childe to make euery ſtroke ſtraight forward, or vp and downe, and alſo how to frame the head and taile of each letter.

The compaſſe in greatneſſe or neereneſſe of the letters.

Thus much for the compaſſe of the letters; chiefly in the tops and bottomes of the letters.

Now that the letters may not be ouer bigge or ouer little, ſet too neere one another or far off, this may be one good direction;

Cauſe your ſcholler to draw his lines, on which he will write his copies, of the very ſame length with the length of the line of his copy: and then if he write iuſt ſo much in his line as is in the copie, it is very like that he makes his letters of a good proportion, not too bigge nor too little, and the compaſſe euen, not one ouer neere, or far off from another. But if he write more in a ſhorter ſpace, then is in like ſpace in the copy, he either makes his letters too little, or ſets them too neere one another; letters, or words, or both. And ſo on the other ſide, if he write leſſe in a line, then is in his copy in the ſame ſpace, and length, then he makes his letters too bigge, or too wide aſunder.

The letters would be ioyned in euery word: yet ſo, as no one be ſet ouer neere another, but iuſt as the copie, obſer-

uing

uing blacks and whites, as the Scriuener tearmeth them. And each word in a ſentence, would be ſet about the breadth of an *a*, or an *o*, from one another.

For writing ſtraight without lines (after that they haue practiſed this a good while, to write with double lines, ruled with the ruling pen, and after with ſingle lines) this may helpe to guide them well; to cauſe them to hold their elbow ſo cloſe to their ſide and ſo ſteadily, as they can conuenientlie: for the elbow ſo ſtayd, will guide the hand as a rule, eſpecially in writing faſt. Afterwards, looking at the end of the line, as we vſe to try the ſtraightneſſe of an arrow, they ſhall ſee eaſily where it is crooked. Practice will bring facility. *Writing ſtraight without lines.*

Theſe alſo may be ſpeciall furtherances for the firſt enterers; When the yong ſcholler cannot frame his hand to faſhion any letter; beſides the guiding of his hand, and alſo the ſhewing where to begin each letter, & how to draw it, ſome doe vſe to draw before them the proportion of their letters, with a piece of chalke vpon a boord, or table, or with a piece of black lead vpon a paper; and then let the child try how he himſelfe can draw the like vpon it; and after this to let him to doe it with his pen, following the letter of his booke. *Speciall furtherances for the firſt enterers in writing. When they cannot frame a letter.*

Or thus; Let him take a dry pen, that cannot blot his book, and therewith cauſe him to follow that letter in his copie, which he cannot make, drawing vpon the copy letter very lightly, & a little turning the ſide of the pen, where the letter is ſmall; but leaning harder vpon it where it is full, & there alſo turning the broad part of the pen. Onely warne him to be careful, that he do not hurt the letter in the copy, by his hard leaning vpon his pen, or by the ouermuch ſharpneſſe of it. Thus let him follow his copie letter, drawing his pen ſo oft vpon it, vntill he thinke his hand will goe like vnto it. Then direct him, to try with another pen with inke, whether he can make one like to that of his copie. If he cannot, let him goe to it with his dry pen againe, vntill that he can faſhion one like vnto it. *To follow a letter with a dry pen.*

This alſo is a ſpeciall obſeruation: That the more leaſurely the childe draweth at the beginning, as the Painter doth, *Leaſurely drawing as the Painter.*

doth, and the more lightly, the ſooner a great deale he ſhall learne to frame his hand to write faire.

To learn to make one letter well firſt, then another.

This likewiſe ſome good Scriueners obſerue; to ſuffer the child to learne to make but one kinde of letter at once, vntill they can make that in ſome good ſort, then another: as firſt *a*, then *b*. But eſpecially to begin with thoſe letters, out of which all the reſt may be framed, to make them perfectly, as *m*, *f*, *ſ*, *v*, *x*. For ſo all the reſt will be the eaſier.

To helpe to write cleane, faſt and faire together.

To helpe to write cleane, faſt and faire together, call oft on your ſchollers to exerciſe their hands in making of *f* ſtrokes, that is, daſhes of *f*, and *ſ* thus ſſ; and the ſtroake of the great C, and B, thus,

Making flouriſhes, gliding vpon the paper.

Alſo ſome vſe to cauſe the learners, to practiſe their hands to run vpon the paper, either with inke or without, vntill they be very nimble and cunning to glide vpon the paper; and namely, to make certaine rude flouriſhes.

To obſerue ornaments of writing.

Call on them in all exerciſes, to be carefull to obſerue the graces of letters: as the keeping of great letters, accents, points, as comma, colon, period, parentheſis, and whatſoeuer may ſerue for the adorning of writing; and euermore to take a delight in writing faire: which delight is in each art the one halfe of the skill; but to fly all long tailes of letters, and to make all their letters ſo plaine as they can: the plainer the better. Beware that you ſuffer no one to learne a bad hand, or to make any bad letter, ſo neere as you are able to preuent it. For it will be found much harder to teach ſuch to forget their bad letters and hands, then to teach other which neuer learned, to write the good.

☞ *To make the letters moſt plaine.*

☞ *Miſchiefes of getting a bad hand.*

So that if you teach ſuch, a better hand, after that they haue learned and been long inured to the worſe; although they

ſeeme.

ſeeme to haue learned to write well, yet vnleſſe they be holden continually to practiſe their good hand each day a little, they will fall vnto their bad hand againe: ſo great force hath any euill cuſtome.

This therefore muſt be our wiſedome, to procure from the beginning the moſt excellent copies, for our ſchollers, whatſoeuer they coſt; and to keep them conſtantly to them: they will ſoone quite the coſt both to Maſter and Scholler.

To procure the moſt excellent copies from the beginning.

To the end that any Maſter may be the better able to teach thus; let him either try to attaine this faculty of writing faire (which much commends a Maſter) or at leaſt, let him labour to be well acquainted with theſe directions, or the like: and alſo let him cauſe his Schollers to obſerue them conſtantly; or ſo many of them as need ſhall require.

That the Maſter may teach his Schollers to write faire, what to be done.

And to this end, let him vſe to walke amongſt his Schollers as they write all together; & ſee that they do practiſe theſe things duely: but chiefly that euery one haue his copy booke layed cloſe before him; and to marke well wherein any one of them miſſeth in any letter or ſtroke, that it is not like to the copie, there to point him to the copie, and to ſhew him where they differ, or to cauſe him to compare them himſelfe: ſo to appoint them to be mending their faults, vntill their letters be in all things like the copie letters. And what letters they make the worſt, to make them ſo oft ouer, in ſome voide place of their booke, or ſome waſte paper, vntill thoſe be as good as any of the reſt, and like the copy, as was ſaid. Amongſt others, to looke ſpecially to theſe three letters together, *f. g. h.* and to *m.* which being well made, do grace all the reſt, and yet are commonly made the worſt of all.

To walk amõgſt the ſchollers, to ſee they obſerue theſe directions.

To obſerue all the bad letters and faults in writing.

Thus any one of theſe Schollers, chiefly one of them who write the beſt, may helpe the Maſter to direct the reſt.

Any Scholler may helpe the Maſter.

By theſe meanes the Schoole-maſter may bring many of his Schollers to be very good pen-men, and all generally to ſome competent ſufficiencie, to the credit of the Schoole, the good contentment of the parents, and the great benefit of the Schollers, though he cannot write well himſelfe, if hee can but onely thus farre forth direct,

The meaneſt writers may bring many of their ſchollers to be good pen-men.

as to cauſe his Schollers to follow theſe obſeruations.

To auoid the euils by wandring Scriueners.

Hereby the Schooles alſo may be freed from hauing any need of the Scriueners, which go about the country, at leaſt, which go vnder the names of Scriueners, & take vpon them to teach to write; and doe ofttimes very much hurt in the places where they come. For they draw away the mindes of many of the Schollers from their bookes; euen of all ſuch as cannot endure to take paines, nor haue any great loue of learning, and cauſe many of good hope to leaue the ſchoole vtterly. Beſides that, very often, ſo ſoone as euer theſe Scriueners are gone, the ſchollers whom they haue taught, do forget what they ſeemed to haue gotten by them, vnleſſe they be kept to practiſe their writing daily.

So that all that coſt and time is commonly loſt; beſides the former inconueniences, that ſundry by them loſe all the learning which they had gotten. Alſo moſt of the yonger ſort, who ſeem to write faire, and ſo leaue the Schoole in a conceit of that which they haue gotten by the Scriuener; yet doe write ſo falſe Orthography, as is loathſome to ſee, and ridiculous to reade.

Things neceſſarily required in commendable writing.

For theſe properties ſhould be ioyned together in euery pen-man, who would haue any approbation; to bee able as well to write a good ſtile (I meane to indite, and to expreſſe his mind in ſome good forme of words, and true Orthography) as to write faire.

The vſe of Scriueners in the Grammar Schooles, what.

As for the vſe of Scriueners in the common ſchooles, it would be this (if any); either to make euery ſcholler his book of copies, to vſe after the manner preſcribed, vntill ſuch printed ones can be had: or elſe to ſet all the ſchollers in a good way of writing, for right framing their letters, and the like. To do it only at ſuch times as the Maſter ſhall appoint; that it may be without any great hinderance to the ſchollers for their learning; and warily preuenting all the former inconueniences. For ſchooles and good learning being ſuch a ſingular benefit, and ſo great a gift of God to Church and Commonwealth, all hinderances would be wiſely foreſeene, and heedily preuented.

Theſe

Theſe are the ſpeciall helps which hitherto I haue learned, for the direction of ſchollers in writing: and by theſe I am aſſured vpon triall, that what is promiſed in this behalfe, may be effected through Gods bleſſing.

Spond. Sir, theſe muſt needs be very profitable: yet my memory being weake, and they many, I ſhall hardly thinke of them, to put them in practice. I pray you therefore repeat vnto me againe in a word or two, which of them you take to be the principall, and of moſt continuall vſe.

Phil. Theſe I take to be the principall, & almoſt the ſumme of all; and which would euer be had in memory: that the ſchollers haue good pens, thin ink, faire & good copy books, and thoſe made faſt to their bookes, to haue them euer laid cloſe before them whē they are to write faire; which would be once euery day; and then all of them together. That they haue their bookes ruled ſtrait and lightly, and that with ruling pens amongſt all the yonger ſort: and that therein a care be had, that they euer touch both the lines of the ruling pen with the bodies of their letters. Alſo that they haue their faults ſhewed them, by pointing them to the copy letters; and where their letters are vnlike to the copy, there to cauſe them to be amending them continually, vntill they attaine to write as faire as it. To call on them euer to haue an eye to the copy, & to haue the faſhions of the letters in their minds. To take a delight in writing; ſtriuing who ſhall doe the beſt: to this end, to let their hands glide lightly on the paper; to ſtriue to write very cleane; to make minimes, and ſuch like letters ſharpe at tops and bottomes, or iuſt to the proportion of their copies: to hold their pens very low: their elbow ſomething neere their ſide: to keepe their copies and bookes faire, vnblotted and vnſcrauled: to haue void places or waſte papers for aſſaies, &c.

The ſumme of the principal and moſt neceſſary directions for writing, to be euer remembred: and therefore here ſhortly repeated, that we may haue a briefe notion of them.

Moſt ſhortly, theſe three are almoſt all in all; good copies, continuall eying them well, a delight in writing: although I thinke it very neceſſary, that you be acquainted with all the former directions as they are ſet downe at large, to vſe them as need ſhall require. You may ſoone attaine the knowledge

of them, when you haue them written down: the labour of learning them will be nothing to you in regard of the benefit; and much leſſe in regard of the long ſearch and obſeruation, which I haue vſed to finde them out.

Spond. It is true indeed; and I am the more beholden vnto you: but giue me leaue this one word; that which you ſaid euen now, may ſeeme to make very much againſt the Scriueners.

This maketh nothing againſt the honeſt Scriueners, but to preuent the abuſe of ſhifters, and hurt to ſchooles.

Phil. Not at all; it only helpeth to redreſſe the great abuſe by ſome ſhifters, who goe vnder the name of Scriueners; for all good Scriueners haue their callings and imployments, wherein to ſerue to the profit and good of the Commonwealth, and not vnto the hurt thereof. This onely may teach vs to preuent and auoid thoſe intolerable abuſes, and hurts to ſchooles mentioned; whereof there hath been, and is daily, ſo much experience.

Spond. Sir, I cannot but like of your anſwer; I my ſelfe haue had ſome experience of the truth of the complaint: it is very neceſſarie that ſuch euils ſhould be preuented. Now therefore that you haue thus ſhewed me how to make my ſchollers good pen-men, and that they may grow therein, as in their ſchoole learning; and thus prepared the way to our Grammar ſchoole: let vs at length come to that which hath been the ſpeciall end of my iourney, and wherein our chiefe trauel & imployment lyeth. And firſt let vs begin with the rudiments of the Grammar, I meane the Accedence; wherein our firſt entrance is.

Phil. Very willingly: but firſt let me acquaint you with certaine generall obſeruations, which concerne our whole courſe of teaching, and whereof we ſhall haue almoſt continuall vſe; leſt we be troubled with repeating them often after.

Spond. It is well aduiſed, that we may doe all things the moſt ſhortly, and in the beſt and eaſieſt order that we can: I pray you therefore ſhew vnto me what thoſe generall obſeruations be.

CHAP.

CHAP. V.

Of certaine generall Obſeruations to bee knowne of Schoole-maſters, and practiſed carefully in all Grammar learning chiefely. And firſt, of cauſing all things to be done with vnderſtanding.

Phil.

FOr the generall Obſeruations, the firſt may be this:

1. That Schollers be taught to do all things with vnderſtanding; and to be able to giue a reaſon of euery matter which they learne. And ſo in euery lecture which they learne in any tongue, firſt to vnderſtand the matter of it, and the leſſon will be learned preſently.

Schollers are to be taught to do all things with vnderſtanding, and to know the matter before in generall.

But before I ſpeake any more of this, I pray you let me heare of you what courſe you haue taken in this point.

Spoud. This firſt obſeruation ſeemeth ſtrange vnto me, at the very naming of it. I my ſelfe haue vſed onely this courſe, and I thinke it to be all that is done in moſt of our countrey Schooles; To giue Lectures to the ſeuerall formes, or cauſe ſome Scholler to do it. And therein firſt to reade them ouer their Lecture, then to conſtrue them, and in the lower formes to parſe them. So when they come to ſay; to heare them whether they can reade, ſay without booke, conſtrue and parſe. More, as I take it, is not much vſed, for the vnderſtanding and making vſe of them.

The common courſe to do all things without vnderſtanding the reaſon of them, or how to make vſe of any thing.

Phil. I know it to be as you ſay; and do hold it to be a verie great defect in Schooles generally: yea a farre greater hinderance to learning, then that of letting them to loſe ſo many yeeres, before they begin to learne. For this is a matter which of all other concerneth the credit of Schooles, and furthereth learning wonderfully; to teach Schollers to vnderſtand whatſoeuer they learne, and to be able

The defect herein of exceeding great.

able to giue a reaſon of euery thing why it is ſo; and to doe this from the loweſt to the higheſt. My reaſons are theſe:

To do all things by reaſon, brings almoſt double learning.

1. Becauſe if it were rightly knowne, and conſtantly practiſed in Schooles, it would bring forth very neere double ſo much good and ſound learning, as is now gotten cõmonly.

2. It would bring withall, ſo much eaſe, pleaſure and delight, both to all teachers and learners, and alſo ſo much certainety, and cauſe them to go forward with ſuch cheerefulneſſe, boldneſſe and contention, as will hardly be beleeued vntill it be tried by experience. In a word; It would cauſe all things to be gotten much more ſpeedily, layed vp more ſafely, and kept more ſurely in memory. Therefore, that old rule is true;

Legere & non intelligere negligere eſt.

To reade without vnderſtanding and knowledge how to make vſe, is a neglect of all learning.

To reade and not to vnderſtand what we reade, or not to know how to make vſe of it, is nothing elſe but a neglect of all good learning, and a meere abuſe of the meanes and helps to attaine the ſame. It is no other thing but a very loſſe of our precious time, and of all our labour and coſt beſtowed therein, in regard of that which is read with vnderſtanding.

Triall of the difference betweene learning with vnderſtanding and without.

We may ſee triall hereof ſundry wayes.

1. Schollers examined together, whereof one vnderſtandeth, and can giue reaſons of things, the other not.

1. Let children be examined together; I meane ſuch as of whom one of them alone hath beene taught to do all things by reaſon and with vnderſtanding; ſo that he is able to giue you a plaine reaſon, and make the right vſe of euery thing, which he hath learned: the other haue learned onely to ſay without booke, to conſtrue and parſe; then marke the difference. Although all theſe learne one and the ſame Author; yet when they come to the triall, you would thinke that one to haue all learning, when you heare him to giue a reaſon of euery thing, and that he can make vſe of all things; all the reſt to haue almoſt nothing at all, or at leaſt nothing in regard of that one ſo taught.

2. In getting a leſſon, how to do it ſooneſt, and in the beſt manner.

2. Proue it thus in getting learning.

Teach your Scholler one leſſon which you cauſe him to vnderſtand perfectly before; another of the ſame matter, whereof he vnderſtandeth little or nothing: and then trie whe-

whether he will not do that, whereof he vnderſtandeth the meaning and reaſons, almoſt in halfe the time, which the other will require. And this alſo ſo, as you may euidently diſcerne it, that he will do it with much more eaſe, certainety and boldneſſe, then he can do the other.

3. We our ſelues may make triall of it by our owne experience, in conſtruing any difficult piece of Latine, Greeke, or Hebrew, or committing any thing to memorie; whether if ſo be that we do but vnderſtand the matter of it before perfectly, we ſhall not do it in halfe the time, and with one halfe of the labour, that otherwiſe it would require.

3. In our owne experience conſtruing or ſtudying out any difficult place in any Author or tongue.

Or if we would write or ſpeake of any thing, let vs proue it but thus: If we firſt vnderſtand the matter well, and haue it perfectly in our head, whether words to expreſſe our minds will not follow as of themſelues.

To this very purpoſe, for confirming the truth hereof, and to keepe a continuall remembrance of this point; theſe three verſes of *Horace* were worthy to be written in letters of gold, and to be imprinted in the memorie of euery one who is deſirous to get the beſt learning: for ſo they would indeede proue golden verſes, and make vndoubtedly golden times;

Scribendi rectè ſapere eſt & principium & fons:
Rem tibi Socratica poterunt oſtendere charta;
Verbáq; proniſam rem non innita ſequentur.

The meaning of the verſes, I take it to be this: To attaine to this faculty, to be able to write or ſpeake of any matter, and ſo to come to all excellent learning, the very firſt and chiefe fountaine, and that which is all in all, is to vnderſtand the matter well in the firſt place. As for ſtore of matter, the writings of learned men (ſuch as *Socrates* was) will furniſh you abundantly therewith.

And when you haue the matter throughly in your head, words will follow, as waters out of a Fountaine, euen almoſt naturally, to expreſſe your mind in any tongue, which you ſtudie in any right order.

This

This will be found to be true in Latine, Greeke, Hebrew, and by a like reaſon in euery other tongue, and in euery facultie: whether we would write, ſpeake, learne, reſolue, or remember and lay vp for euer.

One chiefe cauſe why Virgil and others writ ſo eloquently, becauſe they were ſo ripe in vnderſtanding, and had ſuch ſtore of matter.

This was a principall cauſe that made *Tully*, *Ouid*, *Virgil*, and ſome others ſo to flow in eloquence; and eſpecially *Virgil*, whom men worthily account the chiefe of all Latine Poets, becauſe they did vnderſtand ſo fully whatſoeuer they writ of. I might inſtance this alſo in Preachers, by our daily experience; of whom ſome are better able to preach powerfully in two dayes warning, and hauing words at will, then other in two moneths; and all becauſe the one ſort are ſo full of vnderſtanding and matter, the other are ſo barren thereof.

Thus in all theſe examples, euery man may ſee a plaine demonſtration of the truth of theſe verſes of *Horace*, which he no doubt did write vpon his owne experience, as euery man ſhall find, who wil ſet himſelfe to make triall. Proue and confirme what tongue ſoeuer your Scholler learnes, euen from the firſt reading of Engliſh, if he can repeate you the matter, or the ſumme of it, or haue it in his head; trie whether he will not haue the words preſently. The plentifull experience which I haue ſeene, of the ſweete delight and fruite of this courſe, of cauſing children to do all things with vnderſtanding and reaſon, compared with the fruitleſſe toyles and griefes of former times, do make me not onely confident for the thing, but alſo deſirous to make all other partakers of the benefit.

Trie.

They who find experience, will be deſirous to make others partakers.

Spoud. I do fully ſee the euidence of all that which you haue ſaid, and therefore I muſt needs be perſwaded of it. I do heartily thanke God for it, and will endeuor my ſelfe to put it in practice continually. Only here is the difficulty, how a Schoolemaſter may do this, to teach his Scholler ſo to proceede with vnderſtanding, and how to giue a reaſon of euery matter which they learne, to make vſe of all their learning.

It ſeemeth great difficulty for maſters to teach their Schollers to do all things with vnderſtanding.

Aboue all, how hee may beginne to ſtraight young

Schollers

Schollers with all ſtore of matter, as they goe on: this very much paſſeth my skill. I ſhould thinke my ſelfe moſt happy, to obtaine this knowledge, if it poſſibly can be done.

Phil. Attend to thoſe things which I ſhall relate, and I haue no doubt, but I ſhall very much accompliſh your deſire in this: for our whole conference doth tend chiefely to this end. As all learning is grounded on reaſon: ſo in euery Chapter I ſhall endeauour my ſelfe to manifeſt the reaſons of euery thing, and how you may teach others; ſo farre forth, as hitherto the Lord hath made them knowne vnto me. And more hereafter, as I ſhall learne more. The principall meanes for their vnderſtanding, is, by asking ſhort queſtions of the matter: for ſo they will vnderſtand any thing, which they are to learne. But of that more hereafter in the particular examples; and chiefly, Chap. 24.

Spond. If you haue done then with this, let vs goe forward to your next generall obſeruation; and ſo thorow them all, as briefly as you can.

The ſecond generall obſeruation. To learne onely ſuch things, as whereof they may haue good and perpetuall vſe.

Phil. My next obſeruation is this: that as I would haue them to do all things with vnderſtanding; ſo to learne onely ſuch bookes and matters, as whereof they may haue the beſt vſe, and that perpetually in all their learning, or in their whole life. For this is well knowne to euery one; that things well learned in youth, will be kept moſt ſurely all the life long; becauſe in that age they are moſt eaſily imprinted, and ſticke the longeſt in freſh memory. And for that cauſe, children ſhould ſpend no time vnfruitfully in ſuch bookes, as whereof they cannot haue both very good and continuall vſe. This cannot be but a great folly, to miſ-ſpend our preicous time in ſuch ſtudies, whereof neither our ſelues nor others can haue benefit after; or elſe in ſuch, as the knowledge whereof will vaniſh for want of practice: and much more in thoſe, which will corrupt and hurt in ſtead of doing good. And therefore all filthy places in the Poets would be wiſely paſſed ouer, or wearily expounded. It were well if there were an *Index Expurgatorius*, to purge out all the filth out of theſe, by leauing it out, or changing it.

Filthy places in Poets omitted.

Third

THE GRAMMAR SCHOOLE.

3. To note all hard words, or matters worthy obſeruation.

Third rule, and that generall for all Students, is this: that whatſoeuer difficult words, or matters of ſpeciall obſeruation, they do reade in any Author, be marked out; I meane all ſuch words or things, as either are hard to them in the learning of them, or which are of ſome ſpeciall excellency, or vſe, worthy the noting: or which after that they haue beene a certaine time in conſtruction, they haue not either learned, or at leaſt they know not where they haue learned them. For the marking of them, to do it with little lines vnder them, or aboue them, or againſt ſuch parts of the word wherein the difficulty lieth, or by ſome prickes, or whatſoeuer letter or marke may beſt helpe to call the knowledge of the thing to remembrance; yet ſo much as may be, without marring of their books. To do this, to the end that they may oft-times reade ouer theſe, or examine and meditate of them more ſeriouſly, vntill that they bee as perfect in them, as in any of the reſt of their bookes: for hauing theſe, then haue they all.

Manner of marking.

This generall in getting all learning.

This would be vniuerſall, in getting all kinde of learning; after that children do grow to any diſcretion to marke ſuch things rightly: you will maruell (if you haue not made triall of it) how much they will go thorow, and what ſound knowledge they will come vnto in any kinde of ſtudy; and how ſoone by this helpe, more then they can do without it. And when they haue once gotten it, they may as eaſily keepe it, and as ſurely, by oft-times running ouer thoſe things, which are ſo noted, aboue all the reſt. This is the reaſon that you ſhall haue the choyſeſt bookes of moſt great learned men, and the notableſt ſtudents, all marked thorow thus, in all matters either obſcure, or of principall and moſt neceſſary vſe. And this is one chiefe meanes, whereby Schollers may haue the difficulteſt things in their Authours ſo perfectly, as that whenſoeuer they ſhall bee examined of a ſudden, they ſhall be very ready, to their great praiſe, and to the iuſt commendation of the Schoole. For the manner of noting, it is beſt to note all Schoole bookes with inke; and alſo all others, which you would haue gotten *ad vnguem*, as we vſe

The bookes of the beſt ſtudents thus noted.

To note bookes of daily vſe with inke.

to

to ſay, or whereof we would haue daily or long practice; becauſe inke will indure: neither will ſuch bookes be the worſe for their noting, but the better, if they be noted with iudgement. But for all other bookes, which you would haue faire againe at your pleaſure; note them with a penſil of blacke lead: for that you may rub out againe when you will, with the crums of new wheat bread.

Others with blacke leade thruſt into a quill.

How to rub it forth againe.

The very little ones, which reade but Engliſh, may make ſome ſecret markes thus at euery hard word; though but with ſome little dint with their naile: ſo that they doe not marre their bookes.

Of this I ſhall ſpeake more particularly in the manner of parſing, Chap. 9.

A fourth obſeruation, is this: That whatſoeuer bookes or matter Schollers do learne, after they beginne to learne without booke; that they learne them ſo perfectly, and hold them ſo ſurely, by daily repetition and examination, that they may haue in their minds ſuch an abſolute knowledge of all the words, and matters which they haue learned; as whereſoeuer they ſhall meete with the ſame againe, or ſhall haue occaſion to vſe them, they may not neede to be driuen to learne them anew; but that they may tell of a ſudden where they haue learned them, or can repeat the place: and ſo make their vſe and benefit of them.

4. To learne all ſo perfectly, as the former may be inſtead of a Schoolemaſter to the later.

To teach the ſame things twiſe, or thriſe, is a double labour and griefe: but to haue all things which they haue learned, euer in readineſſe, is a ſingular benefit, and a rare commendation. For beſides the preuenting of all loſſe of labour and time, it ſhall be to the great delight of all who heare them tried, and the exceeding furtherance of their continuall growth in all good learning.

Not to neede to teach the ſame things twiſe or thriſe ouer.

And to effect this yet more fully; acquaint them in all their Lectures and exerciſes, ſome one of them or other, who can tell firſt, to repeate where they haue learned euery hard word: and that chiefly in their Grammar, if they haue learned it there, to haue that exceeding perfect; and to marke ſurely euery new word, according to the direction which I haue before giuen.

To tell where they haue learned euery hard word.

5. That the whole Schoole be diuided into ſo few fourmes as may be.

A fift generall obſeruation, and which is not inferiour to any of the former, for the good both of Maſters and Schoollers, and the very great benefit of Schooles, is this: that the whole Schoole be diuided into ſo few fourmes as may be, of ſo many as can any way be fitted to goe together: though they be ſixteene, or twenty, yea, fortie in a fourme, it is not the worſe.

The reaſons of it are moſt cleere.

Reaſons: 1. It is for moſt part the ſame labour, to teach twenty in a fourme as to teach two.

1. In moſt things it is almoſt the ſame labour to teach twenty, as to teach two: as in reading all Lectures and rules vnto them, in examining all parts and Lectures. Like as it is in Sermons, and Catechiſings, where it is the ſame labour to teach one, that it is to teach a thouſand, if all can heare alike. This is very generall, except in exerciſes of writing; wherin alſo great aduantage may be gotten by this meanes, if right order be obſerued, as we ſhall ſhew after.

2. The fewer fourmes, the more labour may be beſtowed in examining euery tittle. Examination, a quickner of learning.

2. Secondly, the fewer fourmes there are, the more time may be ſpent in each fourme; and more labour may be beſtowed in examining euery tittle neceſſary. Which worke of continuall examination, is a notable quickner and nouriſher of all good learning; helping maruellouſly vnderſtanding, audacity, memory, and prouoking emulation of the Schollers: and therefore a principall part of the Maſters labour, and of the time in the Schoole, would be imployed in this.

Euery one of a fourme ſhall ſomeway prouoke the others by this meanes.

3. By this meanes, euery one of a fourme ſhall ſomeway prouoke, or incourage the reſt of their fellowes. If they be but dull, the reſt will thinke to go before them; but if they be more pregnant and witty, or more painefull and diligent, they ſhall put ſpirits into all the reſt, and be as a ſpurre vnto them. For there is in our nature an inbred deſire to ayme at the beſt, and to wiſh to equalize them in each commendable quality; if there be right meanes of direction and incouragement thereunto.

And euery one may helpe others.

Alſo euery one of a forme may ſomeway helpe the reſt: for none are ſo dull, but they may happely remember ſome thing, which none of the reſt did.

This

THE GRAMMAR SCHOOLE.

This I haue ſeene by experience, to be the very beſt way; euen for thoſe who but reade the Accidence, to put ſo many of them into a fourm together, as may be: they will both further one another very much, in reading it quickely (each helping and teaching others) and alſo they may ſooner be heard, when euery one need but to reade his piece of the ſame leſſon, the reſt helping. Thus they will goe through very faſt, and be all ready to enter without booke together. Trie, and finding the benefit, you will not alter.

Thoſe who but reade, to be put together ſo many as can be.

6 A ſixt generall obſeruation, and of no leſſe worth then any of the former, may be this: That there be moſt heedfull care, chiefly amongſt all the yongeſt, that not one of them be any way diſcouraged, either by bitterneſſe of ſpeech, or by taunting diſgrace; or elſe by ſeueritie of correction, to cauſe them to hate the Schoole before they know it, or to diſtaſt good learning before they haue felt the ſweetneſſe of it: but in ſtead hereof, that all things in Schooles be done by emulation, and honeſt contention, through a wiſe commending in them euery thing, which any way deſerueth praiſe, and by giuing preeminence in place, or ſuch like rewards. For that Adage is not ſo ancient as true; *Laus excitat ingenium.*

6 To haue a great care that none be diſcouraged.

But all to be prouoked by emulation, and deſire of praiſe.

There is no ſuch a Whet-ſtone, to ſet an edge vpon a good wit, or to incourage an ingenuous nature to learning as praiſe is, as our learned Maſter *Aſkam* doth moſt rightly affirme.

Commendation the Whetſtone of the wit.

To this purpoſe that ſentence of *Tully* were worthy to be written in euery Schoole, and to be ſet vp in ſuch places, where it might euer ſtand in the Maſters eye, if it were poſſible; that ſo euery teacher might at length be brought to the continuall practice of the good policy contained in it: to wit, to bend all his endeuours to prouoke all his Schollers, to ſtriue inceſſantly, which of them ſhal carry away the worthieſt praiſe and commendation. The ſentence is this;

A ſentence of Tully worthy to be euer before the Maſters eye.

Pueri efferuntur lætitia cùm vicerint, & pudet victos: vt tam ſe accuſari nolunt, quàm cupiunt laudari: quos illi labores non perferunt vt æqualium principes ſint. Cic. 5. de finib.

This ſtrife for Maſteries is the moſt commendable play, and chiefe meanes to make the Schoole Ludus literarius.

Beſides this alſo, this ſame ſtrife for theſe Maſteries, and for rewards of learning, is the moſt commendable play, and the very highway to make the Schoole-houſe to bee *ludus literarius* indeed a Schoole of play and pleaſure (as was ſaid) and not of feare and bondage: although there muſt be alwaies a meet and louing feare, furthered by wiſe ſeueritie, to maintaine authoritie, and to make it alſo *Ludus à non ludendo*, a place void of all fruitleſſe play and loytering, the better to be able to effect all this good which we deſire.

7 All to haue their aduerſaries, and ſo to be matched and placed, that all may be done by ſtrife.

7 To the end that euery thing in the Schoole may bee thus done, by emulation and contention for praiſe; there would be a carefull ſorting, and matching euery one with him, who is next vnto him in learning: for this is alſo a moſt true prouerbe; *Marces ſine aduerſario virtus*: Vertue loſeth the vigour and decayeth, where it hath no aduerſarie. So they would be placed as aduerſaries, that they may contend in all things, whether of them ſhall doe the better, and beare the bell away. Thus the whole fourmes through the Schoole ſhould bee diuided alſo into two equall parts; to ſtriue alwayes, whether ſide of the fourme ſhould get the victorie: like as it is in games, at ſhooting, or the like. Experience ſheweth how this will prouoke them, to be preparing and fitting for the victory. Euen as Archers will prepare themſelues by exerciſing, getting the beſt bowes & arrows; and then making firſt their choiſe ſo equall as they can, afterwards directing their fellows; thus ſtriuing by all means, whether ſide ſhall beat: ſo will it be here. But of this I ſhall haue more fit occaſion, to tell what I thinke, when we ſhall ſpeake of the manner of diuiding of the fourmes.

8 To vſe euer to appoſe the moſt negligent.

8 That we vſe euer to appoſe the worſt and moſt negligent of each fourme aboue all the reſt; though euery one ſomething, yet them principally. This will make them more carefull, and cauſe all to come on together in ſome good ſort.

9 Continuall care of pronunciation.

9 That from the firſt entrance they be taught to pronounce euery thing audibly, leaſurely, diſtinctly, and naturally; ſounding out ſpecially the laſt ſyllable, that each word

word may be fully vnderſtood. But of this we haue ſpoken ſomewhat; and ſhall ſpeake more in the due place, what a grace ſweet pronunciation giues vnto all learning, and how the want of it doth altogether mar, or much deforme the moſt excellent ſpeech.

10 That they haue daily ſome ſpeciall exerciſe of the memory, by repeating ſomewhat without booke; as a part in their rules the foure firſt daies in the weeke, the Lectures of the weeke, or ſome part of them on the Friday, all the rules of the weeke on the Saturday: beſides matters of reports, as Apologues or fables, theames, diſputations, and the like. *10 To haue ſome exerciſe of the memory daily.*

The reaſon is, becauſe the daily practice hereof, is the onely meanes to make excellent memories; ſo that the memory be not ouerloaden. But for this matter of ſaying without booke, how farre it is to be vſed, and what helpe may be had to preuent the ouertoyling, and terrifying of Schollers with it, and to ſupply ſome things better otherwiſe; I hope I ſhall take a fitter place to ſpeake of it hereafter. *Reaſon of it for making excellent memories.*

11 That for whatſoeuer exerciſes they are to learn, they haue the beſt patterns to follow, which can be procured: as in writing, ſo for all kind of learning, how to do euery thing; becauſe all learning is principally gotten by a kinde of imitation, and Art doth imitate the moſt excellent nature. The patterns being ſingular, ſo ſhall their worke proue in time, either to expreſſe their pattern very liuely, or happely to goe beyond it. Of this alſo we ſhall haue occaſion after to ſpeake. *11 To haue the beſt patternes of all ſorts.*

12 The Maſters to be alwayes vigilant, as good leaders; to labour to a liuely cheerefulneſſe, to put life and ſpirit into the children; and to incourage themſelues in well doing, by amending whatſoeuer is amiſſe, and ſupplying each thing, wherein they are defectiue (obſeruing the daily growth of their Schollers) remembring ſtill the worthy counſell, *Tu ne cede malis, ſed contra audentior ito*; and alſo euer calling to minde whom they ſerue, and how their reward is with the Lord. *12 The Maſters continually to incourage themſelues and their Schollers.*

13 Conſtancy in good orders, and exerciſes ought euer to be kept inuiolable; with a continuall demonſtration of loue in *13 Conſtancy in good orders with a continuall demonſtration of loue to the Schollers to do all for their good.*

in the Maſters towards the Schollers, and a deſire to doe them the vttermoſt good. This ſhall ouercome the moſt froward in time; and vſed with the reſt, ſhall vndoubtedly bring forth the fruit of their deſires.

Though many moe directions might be added, yet wee will content our ſelues with theſe for the preſent; as being moſt generall, and belonging to all which follow. Others we ſhall adde, as we ſhall finde the fitteſt occaſions.

Spoud. Certainly, Sir, theſe rules doe very much affect and delight me, at this hearing of them; neither can I eaſily diſcerne which of them is moſt to bee preferred. If you had giuen me ſo many crownes, you could not haue gratified me more: I purpoſe to put them in practice preſently, that I may finde that ſweete and pleaſant fruit of them, which I fully conceiue may be attained by them.

Phil. If you take ſo much delight in the hearing of them, I truſt you ſhall doe much more in the proofe: and therefore hauing finiſhed theſe, we will now at length come vnto the Accidence.

CHAP. VI.

How to make children perfect in the Accidence.

Spoud.

FOR the Accidence then, I pray you acquaint mee what you haue learned, how children may get it moſt ſpeedily; and how they may be made ſo very perfect in it, as to anſwer ſo readily to any queſtion thereof, as you did affirme that they may; and to make the right vſe of it.

Phil. You muſt euer firſt let me heare of you, what courſe you

you haue taken, and what you thinke to bee ordinarie in Schooles, and then I will ſupply whatſoeuer I haue learned; for that all ſhall be the better conceiued.

Spond. For reading ouer their Accedence, this is all that I haue vſed; To let them reade it ouer euery one by himſelfe by leſſons, as in reading other Engliſh: and ſo to heare them one by one, as they can ſay. In the harder leſſons to reade it ouer before them. Thus I make them to reade ouer their Accedence once or twice within the booke, before they do get it without booke. *The vſual manner of learning to reade the Accedence.*

Secondly, for getting it without booke, I cauſe them to doe likewiſe, and to ſay as oft as they can. To keepe that which they haue learned, by weekely repetitions, and by ſaying parts. And for the meaning, to teach it after by practiſe. Now I pray you ſhew me your iudgement, and vouchſafe me your helpe. *The ordinarie manner of getting the Accedence without booke.*

Phil. My iudgement is, according to my experience, that though this be the ordinary courſe, yet it may be done with farre greater eaſe, in leſſe time, and with much more profit, to effect your deſire: yea, to teach ten or twelue as ſoone and readily as you ſhall teach one. Alſo to make them more full of vnderſtanding, that they ſhall be able to make right vſe of their rules, to enter into conſtruction, and go forward readily together in conſtruing, parſing and making Latine. Whereas otherwiſe they muſt be taught the vnderſtanding and vſe of it after: which ſhall be another labour, and bee as if they had not learned it at all before. Now the meanes how all this may be effected are theſe: *The wants in this courſe.*

1 For reading the Accedence.

So ſoone as they enter into the Accedence, put ſo many of them into a fourme as you can well, to enter together as was ſhewed before. And therein firſt reade them ouer their leſſon, telling them the meaning ſhortly, to make them a little to vnderſtand it: and ſo they will learn it much ſooner. Then let them one helpe another, as they will doe learning together, and euery one will draw on another; one of them euer reading ouer the leſſon, that all the reſt may heare, *The beſt meanes for learning to reade the Accedence.* *Euer one to be reading, all the reſt marking and helping.*

heare, and the reſt telling where he miſſeth; and ſo neuer idle till all can reade it. When they come to ſay, cauſe euery one of the fourme to reade his piece in order, in like manner the reſt to helpe where he ſticks.

By this meanes there will not be much more labour with twelue, then with one alone. Experience alſo wil ſhew that they will all goe forward more faſt and ſurely then any other way. And although that they goe faſter forward, and not ſo very perfectly as they thus read it firſt, yet they will ſoone reade moſt readily, when they come to get without booke.

☞ *Learning the Accedence without booke, to take but a little at once.*

When they haue once gone through it within booke, let them begin to learne it without booke. Or elſe if they can reade well before, you may let them learn to reade thus, as they get without booke, and ſo doe both vnder one. But then ſome houre or two would be ſpent daily in the afternoon in reading, or ſome day of the weeke ſeparate thereto: elſe they wil ſomwhat forget to reade, becauſe they read but ſo little on a day; which muſt be carefully preuented. Therefore it will not be amiſſe to reade it ouer ſpeedily once or twiſe before. When they learne without book, let them vſe this Caueat eſpecially; That they take but little at a time, ſo as they may be able to get it quickly and well, and ſo goe on to a new leſſon: for this will harten them exceedingly to take paines, in reioicing how many leſſons they haue learned, and how ſoone they haue learned each leſſon; Whereas giuing them ouermuch, it will put them out of heart, ſo that they will either doe nothing at all, or with no life.

This rule muſt be generall of all learning that ſeemeth hard, and of things to be gotten perfectly; but here ſpecially.

2 Before they goe in hand with a leſſon, do what you can to make them to vnderſtand the ſumme of the leſſon firſt, and the meaning of it: thus. 1. Reade them ouer their leſſon. 2. Then ſhew them the plaine meaning of euery thing ſo eaſily, ſhortly and familiarly, as poſſibly you can, and as you thinke that they can conceiue. After propound all vnto them in ſhort queſtions, and aske the queſtions directly in order as they lie in the booke, anſwering them firſt your ſelfe. Then if you will, you may aske them

☞ *To make them firſt to vnderſtand their Lectures, and how.*

them the ſame queſtions, and let them anſwer them as you did before, ſtill looking vpon their bookes, when they anſwer.

To let them anſwer the queſtions vpon their bookes.

To require them to anſwer ſo, will much incourage them; becauſe they ſhall find themſelues able to do it. The moe the queſtions are, the ſhorter and plainer ariſing naturally out of the words of the booke, the ſooner a great deale will your children vnderſtand them.

And therefore any long queſtion is to be diuided into as many ſhort ones as you may, according to the parts of the queſtion. Hereby the dulleſt capacities will come to conceiue the hardeſt queſtions in time, and proceed with more facilitie; ſo that the maſters doe enter them thus from the beginning, ſtill cauſing them to vnderſtand as they learne.

Admonition to Maſters deſirous to doe good, to be as the Nurſes with little children.

Here the maſters muſt not be aſhamed, nor weary to doe as the nurſe with the child, as it were ſtammering and playing with them, to ſeeke by all meanes to breed in the little ones a loue of their maſters, with delight in their bookes, and a ioy that they can vnderſtand, and alſo to the end to nouriſh in them that emulation mentioned, to ſtriue who ſhall doe beſt. Neither is the wiſe Maſter to ſtand with the children about amending the Accedence, if he thinke any thing faulty or defectiue; but only to make them to vnderſtand the rules, as they are ſet downe in the booke: for this they will keep. To make this plain by example. To begin at In Speech be, &c. Firſt, reade them ouer the words: Then tell them for the meaning after this maner, or the like as you pleaſe. The meaning is this; That in Speech which men vtter, there is nothing but words to call or know things by, and ſetting or ioyning of words together. Like as it is in our Engliſh tongue, ſo in the Latine, & ſo in other tongues. And of theſe words which make this ſpeech, are not many parts or kinds, but only eight parts of ſpeech. For whatſoeuer can be ſpoken, belongeth to one of theſe eight parts. They are either Nownes, or Pronowns, or Verbs, or one of the reſt. More ſhortly thus; There is not any word in any language whatſoeuer, but it is either a Nown or a Pronown, Verb, &c.

Example how to make the child to vnderſtand, by ſhewing the meaning.

Alſo of theſe eight parts, the foure firſt onely are ſuch as may be declined: That is, ſuch as each of them may bee turned or framed diuers wayes, and haue diuers endings; as *Magiſter, magiſtri, magiſtro. Amo, amas, amat.* The other foure laſt are vndeclined; that is, ſuch as cannot be ſo turned, and haue but onely one ending: as, *Hodie, cras, &c.*

How by asking Queſtions. Then aske them queſtions according to the ſame, following the words or the booke, in this manner or the like, as you thinke good.

Q. How many parts of ſpeech haue you? Or how many parts are there in Speech?

A. Eight.

Q. Of theſe how many are declined, how many vndeclined? So, which are declined, which vndeclined?

Afterwards to aske the ſame queſtions backe againe, the laſt firſt. As which parts of ſpeech are vndeclined? Or how many are vndeclined? So in the next.

Q. What is a Nowne?

A. A Nowne is the name of a thing.

Q. Of what thing?

A. Of ſuch a thing as may be ſeene, felt, heard, or vnderſtood.

Q. Giue me ſome good examples of ſome ſuch things.

A. A hand, a houſe, goodneſſe.

Q. What is the name of a hand in Latine? or what is Latine for a hand? what is Latine for a houſe? and ſo forth.

Then aske the queſtions as it were backward thus:

Q. What part of ſpeech is that which is the name of a thing, which may be felt, heard, or vnderſtood?

A. A Nowne, &c.

Thus to goe forward in euery rule. 1. Reading it ouer to the children. 2. Shewing the plaine meaning in as few words as you can. 3. Propounding euery piece of it in a ſhort queſtion, following the words of the booke, and anſwering it your ſelfe out of the words of the booke. 4. Asking the ſame queſtions of them, and trying how themſelues

ſelues can anſwer them, ſtill looking vpon their books. Then let them goe in hand with getting it amongſt themſelues, vntill they can ſay and anſwer the queſtions without booke readily; the higheſt of the fourmes poaſing the reſt vntill they can ſay. By this meanes it will ſeeme ſo eaſie to them, that they will go to it moſt cheerfully, and get it much ſooner then you would imagine, both the vnderſtanding and the words: for the vnderſtanding of the matter will preſently bring the words, as we ſaid.

As they goe forward, ſtriue to make them moſt perfect in theſe things ſpecially:

In what points of the Accedence the chiefe labour would bee beſtowed with the children to make them perfect in them.

1 In knowing a Nowne, and how to diſcerne the Subſtantiue from the Adiectiue. After in the ſignes of the Caſes.

Then in declining the Articles, *Hic, hæc, hoc*; every Article by it ſelfe: as *Nom. hic. Gen. huius. Dat. huic. Accuſ. hunc. Ablat. hoc, &c.* So in the Feminines. *Nom. hæc. Accuſ. hanc. Abl. hac, &c.*

Articles.

By being perfect in theſe Articles thus, they ſhall both be able to decline any Nowne much ſooner, and to know the right Gender for making Latine.

Declining Engliſh before Latine, Latine before Engliſh.

Alſo let them learne to decline both Latine and Engliſh together; I meane, Latine before Engliſh, and Engliſh before Latine, both in the Articles, and other examples of Nownes, Pronownes and Verbes. As in the Articles thus: *Hic* this Maſculine, *hæc* this Feminine, *hoc* this Neuter. *Gen. huius* of this Maſculine, Feminine, Neuter. *Dat. huic*, to this Maſculine, Feminine, Neuter. *Accuſ. hunc* this Maſculine, *hanc* this Feminine, *hoc* this Neuter, *Voc. caret Ablat. ab hoc* from this Maſculine, *ab hac* from this Feminine, *ab hoc* from this Neuter. Or *hic* this Male, *hæc* this Female, *hoc* this Neuter, &c. or *hoc* this thing.

So the Engliſh before, if you will: Though in theſe Articles it may ſuffice to decline the Latine firſt, ſo as before, and in (*is*) and (*qui*) or the like. This kinde of declining in all examples following, will be found ſuch a helpe, as it will hardly be thought, vntill it be tryed, both to ſpeedie conſtruing,

Benefit of this declining.

ſtruing, parſing, and making Latine, howſoeuer it may ſeem at firſt childiſh, or but a toy, and of no moment. The Latine before the Engliſh for conſtruing. The Engliſh before the Latine, for making Latine true. Then make them as perfect in their Genders, forwards and backwards. As what Gender is *hic*, and *hic* what Gender? or what is the Article of the Maſculine Gender? ſo in the reſt.

Genders.

☞ *Seuerall terminations of the Declenſions.*

After theſe, make them as ready in their Declenſions, not onely to know what Declenſion euery word is of; but alſo the ſeuerall terminations of euery caſe in euery Declenſion, both as they learne them one by one, according to the booke, and after to giue them together, when they haue learned them all, and that in this manner as followeth.

The Genitiue caſe ſingular of the firſt in æ dipthong: as, *muſæ*, the ſecond in *i*, as *Magiſtri*, the third in *is*, as *lapidis*, *&c.* ſo thorough: and backward; the Gen. of the fift in *ei*, as *meridiei*, of the fourth in *us*, as *manus*; the third in *is*, as *lapidis*, *&c.*

Declining the examples in each Declenſion.

Then to decline perfectly euery example in each Declenſion, in manner as the Articles: as for example;

Muſa a ſong, *muſæ* of a ſong, *muſæ*, to a ſong, *muſam* the ſong, *ô muſa*, ô ſong, *ab hac muſa* from a ſong, or from this ſong. So in the Plurall number, *muſæ* ſongs, *muſarum* of ſongs, &c.

☞ *Declining all the examples of all the Declenſions together.*

After, Engliſh firſt. A ſong *muſa*, of a ſong *muſæ*, to a ſong *muſæ*, *&c.* To giue them theſe ſignes, becauſe they ſignifie thus moſt commonly, though not alwaies. Then appoſe them vntill they can giue readily any caſe either Engliſh to Latine, or Latine to Engliſh: which they will ſoone doe. So in each Declenſion. After you may acquaint them to decline all the examples of the Declenſions together, putting in *Regnum* alſo, becauſe it differeth from *Magiſter*; as *Nominatiue Muſa, Magiſter, Regnum Lapis, Manus, Meridies: Gen. muſæ, magiſtri, regni, lapidis, manus, meridiei, &c.* This will helpe them preſently to ioyne any Subſtantiues, as they fall in the ſame caſe, or the Subſtantiues and Adiectiues together.

So

So if you please, you may cause them to decline them so with the English adioined, either before the Latine or after. The moe waies they are thus declined, to make them each way perfect, the better they will be learned, if time will permit.

Giuing the bare terminations, the shortest way.

Of all other this is the shortest, and whereby they may be most easily kept by them, who haue any vnderstanding, to giue the bare terminations alone together, as thus. Terminations of the Genitiue singular, *a. i. is. us ei.* Datiue, *a. o. i. ui. ei, &c.*

And those vsuall signes of the cases, as a, of, to, the, ô, from. Thus to ply continuall posing, each day a little, vntill they can giue you any terminations, or case in these examples English to Latine, or Latine to English.

The like in bonus.

After to do the like in *bonus*; thus: *bonus* a good Masculine, *bona* a good Feminine, *bonum* a good Neuter, &c. We may English it after this manner, for the better vnderstanding of the children: Or as we can finde any more easie way.

Declining of Substantiues and Adiectiues together.

After all these when they wax perfect in them; the declining of Substantiues and Adiectiues, of all sorts together, is of very great profit, either Latine alone together, or Latine and English both together if you will.

And first, the examples of the booke. As *musa bona* a good muse, *musæ bonæ* of a good muse, *musæ bonæ* to a good muse, &c.

So *Magister bonus, Magistri boni, &c.* So *Regnum bonum.* And *lapis bonus*, a good stone, *lapidis boni*, of a good stone; or *lapis durus, lapidis duri, &c.* So *manus fœlix, manus fœlicis, manui fœlici, manum fœlicem.*

Or *meridies tristis: meridiei tristis, meridieitristi, meridiem tristem, &c.*

And in which you obserue them to misse most, ply those vntill all be perfect.

When they are very cunning in these, then they are to be acquainted with declining other words like their examples, still keeping them to those patterns, where they misse. And first, the words set downe in the margents of their bookes against each example. Then

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Then other Substantiues and Adiectiues together. As *sylua sonans, sylua sonantis, sylua sonanti, &c.*

Leo magnus, a great Lion, *Leonis magni* of a great Lion, *Leoni magno*, to a great Lion, &c.

Or English before. A great Lion, *Leo magnus*, of a great Lion, *Leonis magni*, &c.

Vnto these adioyne the daily forming of comparisons: as *Gratus, gratior, gratissimus. Bonus, melior, optimus.* So, *Fœlix, fœlicior, fœlicissimus*: first regular, then irregular or out of rule.

Chiefe examples in the Pronowns of most common vse.

Then doe the like in the Pronownes, to make them to be able to decline and giue them readily, English to Latine: and Latine to English; like as the Nownes. As *Ego*, I. *mei* of me, &c. So backe againe. I, *Ego*. of me, *mei*, to me, *mihi*. *Tu* thou, *tui* of thee, and thou *tu*, of thee *tui*, *&c.* *Sui* of himselfe, or of themselues, *sibi* to himselfe, or to themselues, *se* himselfe or themselues. *Is* he, *ea* shee, *id* that thing, *eius* of that man, of that woman, of that thing, or that matter.

Qui which man, *quæ* which woman, *quod* which thing, *cuius* of which man, of which woman, of which thing; like as you may say, *hic* this man, *hæc* this woman, *hoc* this thing, &c. or *hic* this Masculine, &c.

In these two and (*hic*) it may suffice onely to decline Latine before, as we said.

Persons of the Pronownes.

So to be very ready in the persons of the Pronowns, both to shew what person euery one is of: and to giue euery one both English to Latine, and Latine to English. As when I say, giue your first person singular, Latine and English; The child answereth *Ego*, I. or I, *Ego*, *&c.* so what person euery one is.

But in the Verbs aboue all, is your diligence to be shewed, in making them not onely perfect in declining euery example to be able to decline any Verbe by them; but more specially in coniugating, and being ready to giue you the Latine to the English, and English to the Latine in any person, of any Moode, or Tense.

To

To effect this most speedily, teach them to say first the first persons of one coniugation alone thorow the Actiue voice, both Latine before English, and English before Latine, thus: *Amo*, I loue, *amabam*, I loued or did loue, *amani* I haue loued; so thorow the Indicatiue mood. Then English first, thus: I loue, *Amo*: I loued or did loue, *amabam*, &c. *How to come most speedily to be perfect in the verbes, which are a meane foundation, and wherein the greateſt difficultyly lyeth.*

And after withall to be able to runne the terminations in euery tense: as in *amo, o, as, at, amus, atis, ant.* In *amabam, bam, bas, bat, bamus, batis, bant.* And likewise the persons in English, I, thou, he, we, yee, they, according to the terminations; and then by apposing, they will presently answer any of them.

As thus; aske the childe, I loue: he answereth *amo*: then aske, they loue; he cannot tell. Bid him to runne the terminations of *Amo*; he answereth *o, as, at, amus, atis, ant*: then I say, giue now, they loue: he answereth *amant*: so ye loue, or we loue, &c.

So aske, I loued or did loue; he answereth *Amabam*: then we loued or did loue: if he cannot tell, bid him to runne his terminations, and he will answer, *bam, bas, bat, bamus, batis, bant.* Then aske, How say you, we loued or did loue: he answereth *Amabamus.* Afterwards in *Doceo*: so in the rest.

When they come at the Passiue, let them doe the like: and when they haue learned it thorow, then let them practise to repeate Actiue and Passiue together thus: I loue, *Amo*: I am loued, *Amor*: I loued or did loue, *Amabam*: I was loued, *Amabar*: I haue loued, *Amani*: I haue been loued, *amatus sum vel fui, &c.*

Then by posing the first persons, and running the terminations, they will very soone giue any of the verbs in any person.

They will by this meanes goe thorow all the Coniugations, and with this perfect readinesse, as soone as they will learne to say them without booke, without any vnderstanding at all, if not sooner; so that they be well applyed. Yet if this preuaile not as you desire, you may exercise them

to

These may be added if we will, to make them more ready.

to repeat all the persons through every moode, and person, by themselues, but chiefly the first persons: as, *Amo, amabam, amaui, amaueram, amabo: Amem, amarem, amauerim, amauissem, amauero: amare, amauisse, amaturum esse: amandi, amando, amandum, &c.*

So in the second persons, *amas, amabas, &c.*

Or thus to coniugate those tenses together, which doe come one of another: as *Amo, amabam, amabo, amem, amarem, amare.*

So, *Amaui, amaueram, amauerim, amauero, amauissem, amauisse.*

The manner of apposing here.

This is accounted the speediest way; in examining here, to appose the same tenses, of the seuerall moodes together: as the present tenses, I loue, *Amo*, Grant I loue, *Vtinam amem*, I may or can loue, *amem:* when I loue, *cùm amem.*

So in the Preterimperfect tenses.

Knowledge of the terminations.

Comparing them together for memorie sake, though they come not one of another.

To make them most perfect in this, practise them that they can giue readily, the terminations of the first persons, first in the Indicatiue moode, in each tense; then how the same tenses differ in the rest of the moods, except the Imparatiue, together with the signes of the tenses in English. As for example: the termination *o*, in the Indicatiue moode present tense, is in the three other moodes turned into *em* or *am*; as *amo* is made *amem, docco doceam, lego legam, audio audiam.* In the Preterimperfect tense, *bam* is turned into *rem*: Preterperfect tense, *i* into *rim*: Preterpluperfect tense, *ram* into *sem*: Future tense *bo*, or *am*, into *ro.*

So in the Indicatiue moode, the terminations are these: *o, bam, i, ram, bo* or *am.* In the other three are these answerable; *em* or *am, rem, rim, sem, ro.*

Though these be not one formed of another; yet comparing them thus together, will make the children to learne them sooner by much.

Generall signes of the fiue tenses actiue, are; Doe, Did, Haue, Shall or will.

Of the Passiue present tense, Am, Is, Are or Art. Imperfect tense, Was, Were, Wert. Preterperfect tense, haue beene.

Pre-

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Preterpluperfect tenſe, Had beene. Future tenſe, Shall or Will be.

Signes of the moodes are ſet downe in the booke; the Indicatiue hauing no ſigne: the other three hauing their ſeuerall ſignes in Engliſh.

This little Table well thought on, makes *all moſt eaſie.*

	Actiue voice.			Paſſiue voice.		
	Signes of the tenſes in Engliſh.	Terminations in Latine without a ſigne.	Terminations with a ſigne.	Signes of the tenſes in Engliſh.	Terminations in latine without a ſigne.	Terminations in Latine with a ſigne.
Preſent tenſe.	Do.	*o.*	*em* or *am.*	Am, is, are, art.	*or,*	*er,* (or) *ar.*
Preterimperfect tenſe.	Did.	*bam.*	*rem.*	Was, were, wert.	*bar.*	*rer.*
Preterperfect tenſe.	Haue.	*i.*	*rim.*	Haue beene.	*ſum vel fui.*	*ſim vel fuerim.*
Preterpluperfect tenſe.	Had.	*ram.*	*ſem.*	Had been.	*eram vel fueram.*	*eſſem vel fuiſſem.*
Future tenſe.	Shall or will.	*bo.* *am.*	*ro.*	Shall or will be.	*bor.* *ar.*	*ero vel fuero.*

For to make the childe to vnderſtand this Table, firſt ſhew him theſe things vpon his booke, by comparing the Actiue voice, with the Paſſiue, and the Indicatiue moode in both, with the other moodes. After poſe thus: *For vnderſtanding this Table.*

Q. Do, without a ſigne of the moode, how muſt it end in Latine?

A. In *o.*

Q. Do, with a ſigne, how?

A. In *em* or *am.*

For example:

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Q. I doe loue, or I loue?
A. *Amo.*
Q. Graunt I loue.
A. *Vtinam amem.*
Q. I may or can loue.
A. *Amem.*
Q. When I loue?
A. *Cùm amem.*
So in the Preterimperfect tenſe.
Q. How ſay you Did, without a ſigne?
A. *bam.*
Q. With a ſigne.
A. *rem*, as *Amabam, amarem: Docebam, docerem.* Haue, without a ſigne. *i.* With a ſigne, *rim*; as *Amaui, amauerim. Docui, docuerim*, &c.

☞ *The ſhorteſt way of all to repeat and keepe theſe.*

The ſhorteſt way of all, and moſt eaſie for all of vnderſtanding, is, oft to repeat the bare ſignes and terminations, ſpecially at ſuch times, as when the younger ſort are to make Latine: and this daily then, vntill they be perfect, or as ſhal be requiſite, thus: Actiue ſignes, Doe, Did, Haue, Had, Shall or will. Paſſiue, Am, Is, Art, Was, Were, Wert, Haue bin, Had bin, Shall or will be.

Terminations in Latine Indicat. or terminat. without a ſigne, *o, bam, i, ram, bo* and *am.*

Termin. with a ſigne. { *em.* / *am.* } *rem, rim, ſem, ro.*

So Actiue and Paſſiue together.

o, or. bam, bar. i, ſum vel fui, ram, eram vel fueram. { *bo, bor.* / *am, ar.* }

{ *Em, er.* / *Am, ar.* } *rem, rer, rim, ſim vel fuerim. ſem, eſſem vel fuiſſem. ro, ero vel fuero.*

Theſe gotten, all will be plaine; if you vſe withal to cauſe them to runne the tenſes, as was ſaid, with the ſignes of the perſons, thus: I, thou, he, we, ye, they: *o, as, at, amus, atis, ant,*

ant. bam, bas, bat, bamus, batis bant: ſo in any. And withall to remember in what letters, or ſyllables euery perſon ends, both in the Actiue and Paſſiue: as the firſt perſons Actiue, ſignifying (I) doe end commonly in *o, am, em, im,* or *i.* as *amo, amabam, amem, amaui, amauerim.* The ſecond perſons (or thou) in *as, es, is,* or *ſti:* as *amas, doces, legis, amauiſti.* (hee) in *at, et, it.* (wee) in *mus.* (yee) *in tis.* (they) in *nt.*

So in the Paſſiue, (I) in *or, ar, er,* (thou) in *ris,* or like the Actiue. (he) in *tur.* (we) in *mur.* (ye) in *mini.* (they) in *ntur.*

By theſe the learners may haue a great light: and though ſome of them bee both in the Actiue and Paſſiue, and the Imperatiue moode doe differ ſo as no certaine rules can be giuen, yet they may be ſoone diſcerned and knowne. And the perfect knowledge of the terminations being the ſpeedieſt way to the getting the full vnderſtanding, both of Nounes and Verbs in euery tongue; theſe would be learned firſt, and euer kept moſt ſurely.

No paines can be too great for perfect getting Nounes and Verbes.

The benefite alſo of this exquiſite perfection in Nounes and Verbes, is ſo ſingular, for the ſpeedy attayning of the Latine tongue, as no paines in them can bee too great.

Firſt, the very difficulty of the Latine tongue, is in theſe.

Secondly, theſe examples ſet downe in the booke, are ſuch liuely patternes of all Nounes and Verbes; that Schollers being perfect in theſe, will ſoone be perfect in any other. And for the other parts of ſpeech, the very words are moſt of them ſet downe in the Accedence; as Pronounes, Aduerbes, Coniunctions, Prepoſitions, Participles, like the Adiectiues.

So that theſe being gotten perfectly, the Latine tongue may ſoone be attained in good maner; euen by the meanes following: whereas without this perfection it is very difficult. So that the learners ſhall goe ſtill incertainly and fearefully.

Alſo by theſe meanes and helpes named, this readineſſe in them may bee very ſpeedily obtained; whereas

onely to be able to say them without booke, without this vnderstanding, is to little purpose: and to learne them by practice in construction, and in writing exercises alone, is most long, hard and wearisome, both to Master and Scholler.

My former toyle and griefe in these, aboue all other things in Grammar (though I tried all wayes which I could heare or deuise) with the ease and benefit in this way, maketh me confident. For I haue found more profit by this course in a moneth, then by all other in halfe a yeere. By this practice also, it is most soone recouered when it is lost, and most easily kept.

Yet children not to stay ouerlong in these.

Yet my meaning is not to haue Schollers to stay ouerlong, to be so exquisit in them, before they go any further; but to go on so fast as they can well, and to make them so ready by daily practice; spending each day a quarter of an houre, or more, in them, vntill they come to perfection.

This were not amisse, to be practised sometimes also amongst the elder Schollers, which are not ready in them; as also those comming from other Schooles, till they grow perfect: here should be the beginning.

If yet a shorter way can be found out, we shall haue more cause to reioyce thereof.

Participles.

In the Participles, the chiefe care would be to make them perfect, to know the seuerall tenses by their signes, and endings, English and Latine, as they are in the booke: for declining, they are the same with the Nounes.

Aduerbes, Coniunctions, Prepositions, Intersections.

In the Aduerbs, Coniunctions, Prepositions and Interiections, they would be made so ready, as to giue English to Latine, and Latine to English, and to tell of what kinds they are; and also to what cases each Preposition serueth: and these specially.

A want in the Aduerbes to be supplied.

Here it were to be wished (as I take it) that all the rest of the Aduerbs, Coniunctions, and Interiections were also set downe in the Accedences; except onely such Aduerbes as are deriued of other words: by which words they may be knowne, or by their accents or terminations.

Also

Alſo that ſome rules were ſet downe for framing of theſe deriued Aduerbes; and that all the reſt of the Aduerbes and Coniunctions, with all other words and ſentences thorow the Accedence, were Engliſhed, like as the Prepoſitions are.

Rules of deriuing Aduerbes neceſſary, and of the Latine in the Accedence Engliſhed.

Hereby all theſe Latine words would ſoone be learned perfectly, and prooue a very great helpe, when children come to conſtruction: for then they ſhould haue but onely Nounes and Verbes to trouble them withall, as was ſaid; and thoſe moſt eaſie to be knowne, by the meanes aboue mentioned, and after.

For the Engliſh rules great care would bee had likewiſe, to make Schollers very ready in them: for theſe rules of themſelues, with a few other, might ſerue for conſtruction, or making Latine. The perfect knowledge of them alſo, will make the Latine rules eaſie, when your Schollers come at them.

Engliſh rules.

Benefit of them well gotten.

In teaching theſe rules, theſe two things would be obſerued generally: firſt, That the Schollers learne to conſtrue each enſamples; and that without booke. Experience teacheth, that thoſe which are apt, will conſtrue almoſt as ſoone without the booke, as vpon the booke, or as they will learne them conſtrued: hereby they ſhall get ſo much Latine; beſide that, it wil be a great help to the perfect vnderſtanding, and applying of them. The ſecond is, to marke out with ſome ſpeciall markes, thoſe words in which the force of the examples doth lie; as the words agreeing, or the word gouerning, and the word gouerned, and to cauſe the children to be able to tell them: and ſo euer in ſaying their rules without booke, to repeate ouer thoſe words againe, in all the longer examples. The rules or examples otherwiſe ſhall doe them little good, becauſe they know not how to make vſe of them.

Generall obſeruations in the Engliſh rules.

1. To conſtrue the examples.

2. To tell in what words the force of the examples doth lie.

See this more plainely, in examining the Syntax in Latine.

But hereby they ſhall haue perpetuall and ſure patternes and warrants for parſing, making and trying Latine. I ſhall ſhew this more plainely, when we come to the Syntax in Latine.

To make them moſt perfect in the rules of the principall Verb. Concords.

Theſe two things being obſerued, haue a chiefe regard in the rules, firſt, to make them perfect in the rule of finding out the principall Verbe; ſecondly, in the Concords, as being of continuall vſe; thirdly, in the rules of gouernement.

Relatiue Qui.

And amongſt thoſe, to looke ſpecially to the two firſt rules, of the caſe of the Relatiue *Qui*: and namely, the latter of them, *viz.* But when there commeth a Nom. caſe; for in it Schollers moſt faile.

Gouernements. Manner of examining in them.

Alſo in all rules of gouernement, to make them able to tell you preſently where any rule is, and what caſes ſuch words gouerne: as, Where beginnes the conſtruction of Subſtantiues? What caſes they gouerne? How many rules there are of them? Or asking thus; What caſe muſt your latter of two Subſtantiues be? What caſe will ſuch a word gouerne? As *Opus* or *Vſus*, What caſes doe they gouerne? Where is the rule? So in the rules of the Adiectiues, and all the reſt throughout.

In poſing, remember that which was firſt directed: to marke carefully the drift of the whole rule, and ſo to propound your queſtion; or elſe to propound the whole rule in a queſtion. As thus: when two Subſtantiues come together, betokening diuers things; what caſe muſt the latter be? and why? or by what rule?

Other helpes to make Schollers ready in the Accedence.

Furthermore, to the end to make your Schollers ſo very readie in the Accedence, and to keepe it perfectly; beſides the learning all things ſo well as may be, there muſt be alſo, firſt, daily repetitions and examinations; becauſe of the weakeneſſe of childrens memories: that ſo by long cuſtome all may be imprinted in them.

1. Daily repetitions and examinations.

Herein cauſe your firſt enterers to repeate ouer euery day, all that they haue learned; as they proceede to learne more, to diuide it into parts, to goe ouer all ſo oft as time will permit. For them that haue learned all their Accedence, I hold it beſt (according to the manner of moſt Schooles) to deuide it into foure equall parts, except the examples of the Verbes; and

to cauſe them to ſay a part euery of the foure firſt dayes of the weeke, to ſay ouer the whole each weeke once: for the Verbes, how they ſpecially would be parſed daily, I ſpake before.

In hearing parts, aske them firſt the chiefe queſtion or queſtions of each rule in order; then make them euery one ſay his rule or rules; and in all rules of conſtruction, to anſwere you in what words the force of the example lyeth, both gouernour and gouerned; ſaying the gouernour firſt. Where helpe is wanting, to doe it onely in the hardeſt and moſt neceſſary rules and queſtions, or where we know them moſt defectiue: Or elſe onely to repeate the rules and examples in ſuch ſort as was ſhewed, without further examination. *Manner of hearing parts.*

Though, where there is helpe and time enough, it is far the ſureſt, to cauſe them to repeate the whole part, and to examine each piece of it daily, though they ſay the leſſe at a time. Secondly, the ſpending of one moneth or two, after they haue firſt learned ouer their Accedence, to make them perfect thus euery way, will be time as well beſtowed as they can beſtow any; to preuent both the griefe and anger of the Maſter after, and alſo the feare and puniſhment of the Scholler. Thirdly, euery day ſome time would bee ſeparate, to the examining Nounes and Verbes; chiefely the Verbes, vntill they could not be ſet in declining, conIugating, giuing any termination, caſe or perſon. 2. *The ſpending of a moneth or two to make the Accedence perfect, after it is learned ouer.* 3. *Some time ſeparate daily to examine Nounes and Verbes.*

This continuall practice of parſing, would bee conſtantly kept as neede ſhall require, vntill by long vſe children grow to perfection and ſureneſſe: becauſe the Accedence thus gotten perfectly; and after in like maner the rules of Nounes and Verbes in *Propria quæ maribus*, Heteroclits, and in *As in præſenti*; the difficulty of learning is paſt: ſo that very children, with a little practice, will goe forward with much cheerefulneſſe, in conſtruing, parſing, making and prouing Latine, by the helpes following. *Conſtancy in parſing, till vſe bring ſureneſſe.*

Thus haue I ſet you downe ſo plainely as I can, how

the Accedence may be gotten moſt ſpeedily and profitably, to make all learning a play. Trie, and you will acknowledge Gods bleſſing herein.

Spond. I acknowledge your kindneſſe: I can make no doubt of the courſes; becauſe, beſides your experience, I ſee ſo euident reaſon in euery part.

Phil. Put them in vre, and ſo you ſhall haue more full aſſurance, and daily be helping to find out better, or to confirme the principall of theſe.

CHAP. VII.

How to make Schollers perfect in the Grammar.

Spond.

I Intend to put them in practice forthwith: but in the meane time as you haue thus louingly gone with mee, to direct me, how to make the Accedence ſo plaine and eaſie to my little ones; ſo I intreat you to point me out the way, how they may proceede in the Grammar with like happy ſucceſſe. As for mine owne ſelfe, I haue onely vſed to cauſe my Schollers to learne it without booke, and a little to conſtrue it; and after, to make it as perfect as I can, by oft ſaying Parts: Finally, in parſing their lectures to giue the rules. This hath been all that I haue done.

What is done ordinarily in Schooles in teaching Grammar.

Phil. I know that which you mention, to be the moſt that is done ordinarily: but to ſay without booke and conſtrue a little, are ſmally auaileable, vnleſſe your Scholler be able to ſhew the meaning and vſe of his rules. Yea, it is very requiſite, that here alſo they ſhould bee able to giue the ſeuerall examples, and in what words the force of each example lyeth; and ſo to apply the examples to the rules, to the end that they may doe the like by them, in parſing, or making Latine. And moreouer, in Nounes and Verbes, to

What things are requiſite to bee done in learning Grammar.

be

be able not onely to decline them, and to giue Engliſh to the Latine words; but the Latine words alſo to the Engliſh. Grammar being made perfect in this manner, will make all other their learning more eaſie and delightſome, and be as a Dictionary in their heads, for many chiefe words: neither will there bee any loſſe of time in it; eſpecially this beeing done as they learne it, and ſtill gotten more perfectly by ſuch continuall repetitions and examinations. I haue had experience in both.

To get the Grammar with moſt eaſe and fruite.

To the end that they may thus get the Grammar with moſt fruite and eaſe;

To learne euery ordinary rule perfectly.

1. Let them learne euery rule (I meane) thoſe which are commonly read in Schooles, and that perfectly as they goe forward, together with the titles ſet before the rules, and the ſummes of the rules which are ſet in the margents.

With titles and ſummes.

Manner for entrers.

The manner of it I finde to be moſt direct thus, for all the younger ſort of enterers.

1. Reading their rules to them.

Where you haue time enough, in giuing them rules, doe as in the Accedence.

2. Conſtruing and ſhewing them the meaning.

1. Reade them ouer their rule leaſurely, and diſtinctly.

2. Conſtrue it, and then ſhew them the plaine meaning of it, by applying the examples, as teaching them to decline the words or the like. As I ſhall ſhew after.

How they may ſooneſt learne to conſtrue them.

Or elſe for moſt eaſe and ſpeedineſſe in conſtruing, and for lacke of leaſure, cauſe euery one of your Schollers to haue a booke of the conſtruing of *Lillies* rules, and each to reade ouer his rule, ſo oft vpon that booke, vntill he can conſtrue without it; or elſe after a time, to trie how hee can beate it out of himſelfe, and be helped by that booke where he ſticketh.

Each Scholler to haue his conſtruing booke, and learne to conſtrue by that.

Benefit of the vſe of Lillies rules conſtrued.

1. To gaine one halfe of time in conſtruing them.

By the helpe of theſe bookes, I finde that they will learne to conſtrue their rules much ſooner, then they can without, I take it by almoſt one halfe of the time; and thereby gaine ſo much time, to be imployed in other ſtudies, becauſe they ſhall haue it euer before their eye without any asking or ſearching: whereas otherwiſe either their Maſter or ſome other muſt tell them euery word, which

they cannot tell, or elſe they muſt turne to it in their Dictionaries, vntill they can conſtrue: and that ſo oft as they forget; which, what a toyle and hinderance it is to the Maſter, and feare to the Scholler, euery one knoweth. From all which they may bee freed hereby; and when they haue forgot, they may ſoone recouer themſelues againe. Finally, they ſhall hereby increaſe daily in reading Engliſh, and be furthered to write true Orthography in Engliſh, as they grow in Latine. And ſo the Maſters ſhall alſo be freed from feare of that miſchiefe, of theſe little ones forgetting to read Engliſh, when they firſt learne Latine; and from the clamours and accuſations of their Parents in this behalfe, ſpoken of before.

And free their Maſters from much trouble, and the Scholler from much feare and toyle.
Alſo ſome recouer their ſelues, hauing forgot.
Increaſe in reading Engliſh.
Maſters freed from clamors.

But here it were to be wiſhed, that thoſe books of conſtruing *Lillies* rules were tranſlated ſeuer Gammatically; the manner of which tranſlation I ſhall ſhew after, with the benefits of them: And alſo that not onely the Subſtantiue and Adiectiue, Prepoſition and his caſe were euer conſtrued and ſet together, whereſoeuer they are to be taken together; but withal that euery word were Engliſhed in the firſt, proper, naturall, and diſtinct ſignification. In which things they oft faile, as in the Verbes chiefely: though of all other things that be moſt neceſſary for Schollers, to know the firſt and naturall ſignification; for the other then will ſoone be learned, by reaſon and vſe: or elſe ſome of the other moſt vſuall ſignifications might be put in, in other letters, or with notes to know them.

Wherein the conſtruing bookes, vnder correctiõ, may be much helped and made more profitable. This I thinke is in hand or finiſhed.
Neceſſary words to be Engliſhed in their proper ſignifications.

Thus the child might goe ſurely forward, and haue a certaine direction for the right and proper vſe of euery word, to be more ſure to him then any Dictionarie, all his life long, either for conſtruing or making Latine: Whereas being ſet downe in generall ſignifications not diſtinct, they ſhall euer goe doubtfully and abuſe the words: as when *traho*, *promo*, *haurio*, are ſet downe euery one of them to *draw*, without further diſtinction.

The benefit would be much more, if it were thus tranſlated: for then they might learne thereby not onely to conſtrue

ſtrue truely, to vnderſtand and goe ſurely; but alſo to make and ſpeake the ſame Latine: I meane, to anſwer eaſily to all the rules, with the other benefits of Grammaticall tranſlations.

When they can conſtrue in ſome good ſort, and vnderſtand (as was ſaid) then let them get without booke perfectly. *Learning the rules without booke.*

In getting without book, when they can reade it perfectly, they may be much helped thus, in all things which they learn in verſe; to reade them ouer in a kinde of ſinging voice, and after the manner of the running of the verſe; oft tuning ouer one verſe vntill they can ſay that, then another; and ſo forward: which they will doe preſently, if the Maſter do but reade them ſo before them. *Helps forgetting without booke all things which they learne in verſe.*

Alſo, to ſay theſe rules at parts ſometimes, after the ſame manner of ſcanning, or running as a verſe, ſhall make them both more eaſily kept, and be a good helpe for right pronunciation of quantities, and to prepare them the more eaſily to make a verſe, for authorities and the like. *So repeating the Rules in verſe.*

When they can ſay perfectly without booke, then (if you pleaſe) you may cauſe all thoſe who are any thing apt and pregnant, to learn to conſtrue alſo without booke: which they will do very quickly, with a little reading ouer and ouer, vpon the conſtruing booke; and almoſt as ſoon as they will conſtrue vpon the booke. *Conſtruing without booke.*

By this meanes they will be able preſently to giue not onely the Engliſh to the Latine, but alſo the Latine to the Engliſh, of any word in the rule, to be perfect thereby, and to keepe all more firmely. *Benefit of conſtruing without booke.*

Or where leaſure is wanting, among the elder ſort, which are well entred in the rules; they may firſt learne without booke, then to conſtrue, both vpon the booke and without: Or to conſtrue firſt. It is not very materiall: but, as themſelues doe finde that they can get it moſt eaſily, at the Maſters diſcretion. *Where leaſure is wanting how to doe. And in the elder.*

Although for all the firſt enterers and younger ſort, I finde it the ſureſt way, where the Maſters leaſure will *The ſureſt way for young beginners.*

will ſerue, to cauſe them firſt to vnderſtand the rule and the meaning of it, by a ſhort opening or expreſſing the ſumme of it, and then by queſtions in Engliſh, as I directed before: All of the learners looking vpon their books as he readeth vnto them; that they may ſee the queſtions and anſwers in their bookes, either wholly, or the moſt part thereof.

And when they can anſwer in Engliſh, looking vpon their bookes, or to vnderſtand the rule; then to learne to conſtrue it of themſelues, and to get it without booke.

☞ *At ſaying of rules how to examine, to cauſe them to anſwer any queſtion.*

After, at the ſaying of their rules, when they haue ſaid without booke and conſtrued; to labour eſpecially to cauſe them to be able to anſwer, without booke, each part of the rule, and that both in Engliſh and Latine together, after they are a little entered; that with the meaning and Engliſh, you may beate the Latine into their heads alſo, to helpe to prepare them to ſpeake and parſe in Latine.

Manner of appoſing.

Let the manner of the appoſing be here, as in the Accedence, *viz.* by ſhort queſtions, propounded vnto them, ariſing directly out of the words of the booke, either out of the ſumme and title of the rule ſet before it, or ſet in the margent ouer againſt it, or out of the very words of the rule; and withall, the examples of the rule, and how to apply them to the ſeuerall rules.

Example of making the rules plaine and appoſing.

I will ſet you downe an example or two more at large, that you or any may doe the like the more eaſily. To begin at *Propria quæ maribus*: firſt, you haue the Title before; *Regulæ generales propriorum*. Out of which you may ſhew them thus; That according to the order of their Accedence, as the firſt part of ſpeech is a Nowne, ſo here are rules firſt of Nownes: And as their Accedence hath firſt the Subſtantiue, then the Adiectiue, ſo here begin rules firſt of the Subſtantiues, after of the Adiectiues. Againe, as the Subſtantiue is either Proper or Cómon; ſo here the rules of Proper Nowns are firſt ſet down, whereby to know the Genders of them; and after of the Common Nowns called Appellatiues. You may alſo point them in their booke, where each

Propria quæ maribus.
Title of it.

each of theſe begin: they will preſently conceiue of them, being firſt perfect in their Accedence.

Then that the rules of Proper names, are of Maſculines, or Feminines: Or all proper Nownes are either of the Maſculine or of the Feminine Gender, vnleſſe they be excepted.

Alſo all Proper Nownes which goe vnder the names of Males or Hees (as we call them) are the Maſculine Gender. Then teach them according to the margent, that of thoſe there are fiue kindes, which goe vnder the names of Males or Hees. As names of Gods, Men, Floods or Riuers, Moneths, Winds.

So all proper Nowns or names of Females, or Shees, are the Feminine Gender. And of thoſe there are likewiſe fiue kinds: That is; names of Goddeſſes, Women, Cities, Regions or Countreys, Ilands, &c.

Then appoſe after the ſame manner, keeping ſtrictly the words of the booke, as was ſaid; onely putting in here or there, a word or two, to make the queſtion; which by oft repeating, they will eaſily vnderſtand. As thus, out of the words ſet before the rule: Or in the like manner;

Appoſing after the ſame maner, to helpe the weakeſt teacher, for whom I haue ſet downe the more examples.

Q. Where begin your generall rules of Proper Nowns? *Vbi incipiunt regulæ generales propriorum?*

A. Propria quæ maribus.

Q. How many generall rules are there of proper Nowns? *Quot ſunt regulæ generales propriorum?*

A. Two: *Duæ.*

Q. What is your firſt rule? *Quæ eſt prima regula?*

A. Propria quæ maribus, &c.

This poſing in Latine, if it be over-hard to the enterers at firſt, may be vſed after a time in examining their parts.

Then out of the margent thus:

Q. How many kinds of Proper names are there of the Maſculine Gender? *Quot ſunt genera propriorum nominum maſculini generis?*

A. Quinq;, fiue: *Diuorum, virorum, fluuiorum, menſium, ventorum.* Or as they are ſet in the Margent. *Maſcula ſunt nomina Diuorum, virorum, fluuiorum, menſium, ventorum.* Names of Gods, Men, Floods or Riuers, Moneths, Winds.

Examining out of the margent.

After

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Examining out of the words of the rule.

After, out of the words of the rule, *Propria quæ maribus tribuuntur, &c.* you may propound your queſtions thus;

Q. Cuius generis dicas, Propria quæ maribus tribuuntur? What Gender are all Nownes, or names of Hees, or of the Male kinde. R. *Maſcula*, or *maſculini generis.*

Q. Cuius generis ſunt nomina Diuorum? R. *Maſculini.*

Manner of appoſing the examples of the rules.

Q. Quomodo dicis Latinè? The God of Battaile?

R. *Mars, hic Mars, Martis.*

Q. The god of Wine, *quomodo dicis?*

R. *Bacchus, hic Bacchus Bacchi, &c.*

Q. Per quam regulam? R. *Propria quæ maribus.*

☞ *Feweſt words beſt.*

In the fewer words you can do it, for breuitie, is the better, and that you may goe ouer the more. Or if you think it be too hard for children, to anſwer in Latine at firſt, and that it is beſt to doe it onely in Engliſh; you may doe it following the ſame order. As in the next rule, *Propria Fœminæum*, onely asking thus:

☞ *To oppoſe onely in Engliſh if children be too weake to anſwer in Latine.*

Manner of the queſtions in Engliſh, at Propria Fœminæum. Appell. Arborum.

Q. What Gender are proper names of Females, or Shees? How many kindes are there of them? Where is the rule for them? What exceptions are there from that generall rule? Or how many Maſculine Cities haue you? How many Neuter Cities? How many Maſculine and Neuter Cities?

So in the next rule. *Appellatiua Arborum*, to aske thus or the like;

Where begin your rules of Appellatiues, or Common Nownes?

How many kinds of Appellatiues haue you? Or how many ſorts of rules haue you for Appellatiues?

A. Three: of { Trees, Epicenes, The reſt.

What Gender are names of trees? What exceptions? Or how many Maſculine trees haue you? How many Neuters trees? So of Epicenes.

Where is your rule of words of the Epicene Gender? How many kindes haue you of words, or Names, of the Epicene Gender?

A. Three

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A. Three: of { Birds, Beasts, Fishes.

How know you the Gender in the Epicenes?

What Gender is euery Nowne that endeth in *um*?

How know you the Gender in all Appellatiues?

Then the speciall rules, thus, or the like: How many speciall rules of Nownes Appellatiues haue you? *Anſ.* Three: The firſt, of Nownes not increaſing; the ſecond, of Nownes increaſing acute, commonly called long; the third, of Nownes increaſing, graue or ſhort, as we call it. *Examining of the ſpeciall rules.*

What Genders each of theſe are of? Where are the rules for them? What examples haue you of them? So to giue the meaning, and apply the examples. How many exceptions there are from euery one of theſe rules? As, how many rules of Maſculines except; ſo of Feminines or Neuters except. Or thus: Of what Genders are all Nownes, not increaſing in the Genitiue caſe, as *Capra, capræ*: Or all Nowns like *Muſa, muſæ*? So what Genders are all Nownes of the ſecond ſpeciall rule? or all Nownes increaſing acute, as *Pietas, pietatis*? What Gender are all Nownes increaſing graue, or flat, or ſhort? as *Sanguis, ſanguinis*. And how many rules haue you of Maſculines except from the firſt ſpeciall rule? or of Maſculines not increaſing in the Genitiue caſe? How many rules haue you of long Maſculines, or Maſculines increaſing acute, excepted from the ſecond ſpeciall rule? Or of Feminines increaſing ſhort, except from the third ſpeciall rule? Or yet more plainly thus: Where is your generall rule of all like *Capra capræ*: or *muſa, muſæ*: Or of all like *Magiſter, magiſtri*: or *Dominus, domini*: *venter ventris*. Or of words ending in *er, os, us*, not increaſing. Or where is your rule of all like *Virtus, virtutis*? Or like *Sanguis, ſanguinis*? And of what Genders they are of?

For the exceptions, you may appoſe thus: Where is your rule of Neuters not increaſing? Of Neuters increaſing, acute or long? Of Neuters increaſing, flat or ſhort? Thus of Doubtfuls, Commons. *Examining the Exceptions.*

Or

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Posing by asking first the examples.

Or posing the examples, to aske what is Latine for any word, which is in any of the rules; and then to cause them to decline the word, the Nom. and Genit. case, and to tell the rule, as was shewed before: as,

What is Latine for a cloud?

A. Nubes. hæc nubes, nubis, &c.

☞ *The shortest course.*

Q. By what rule? What is the meaning of that rule? Thus you shall receiue diuers benefits together.

Or thus only, when they haue said any rule, to aske them what is the meaning of that rule, and to giue the examples.

So in the Adiectiues, to aske thus or the like:

Examining the Adiectiues.

Where begin the rules of the Adiectiues?

Where is the rule of all like *Fœlix? Adiectiua vnam.* So of all like *Trifiis? Sub gemina, &c.* Of all like *Bonus? At si tres*, &c. Of Adiectiues of two Articles like Substantiues? *At sunt quæ flexu, &c.* Of Adiectiues of a strange declining? *Hæc proprium quendam, &c.*

How to make Schollers perfect in the Genitiue cases.

For all declining to make them very perfect in the Genitiue case, you may practise them thus; sometimes to repeat the Nominatiue and the Gen. case together, as in *Propria quæ maribus* to run, thus: *Mars, Martis, Bacchus, Bacchi, Apollo, Apollinis, Cato, Catonis:* So in euery rule when time will permit.

To appose the hardest ofttimes

And chiefly appose them often in the most difficult, being noted with some marke: as, *Opus, Opuntis. Persis, Persidis. Barbiton, Barbiti. Senex sens. Vir, Viri. Bes, bessis. Cres, Cretis. Pres, predis. Semis, semissis*, and the like. The rest they will doe readily of themselues.

Examining in the Heteroclites.

In the Heteroclites to do the like, first to shew them what they are, *viz.* Nownes of another kinde of declining: and then the three seueral kinds of them according to the titles.

Variantia genus.
Defectiua.
Redundantia.

Either such as change their Declension, or want something, or haue too much. And so the seuerall rules of euery one.

Then

Then the ſeuerall rules to be examined particularly; like as in *Propria quæ maribus*: to vnderſtand euery piece: and in them ſpecially to looke to the Margents: to be able readily to giue the rules to them.

And to make them able to repeat the Summes and Margents in order.

So to giue any rule thereby: as when I aske, Where is your rule of *Aptots, Monoptots, Diptots, Triptots?* Of thoſe which want the Vocatiue caſe: or *Defecta vocatiuo*, or *propria defecta plurali*? or the like.

In the Verbes likewiſe ſhew them the order, that the rules are of Preterperfect tenſes and Supines: and thoſe firſt of ſimple Verbs in *o*. Then compounds after of Verbs in *or*. Laſt, of thoſe that differ in their Preterperfect tenſes, or Supines. *Making the Verbes plaine.*

In the ſimple Verbs, firſt are rules of the firſt Coniugation, then the ſecond, ſo in order.

After cauſe them to tell by the ſummes and Margents, where euery rule ſtandeth: as where are verbes of the firſt Coniugation, ſo in the reſt. *Examining in them.*

Practiſe them alſo to anſwer thus: The Preſent tenſe, Preterperfect tenſe, Infinitiue moode and firſt Supine together. As if I aske, How ſay you To ſwim? He anſwereth, *No. No, nani, nare, natum.* So To waſh, *Lauo, laui, lauare, lautum.* Becauſe that theſe being knowne, all the reſt are preſently knowne; and to doe it alſo for breuitie ſake: eſpecially examine thoſe Verbs often, which haue two Preterperfect tenſes, or two Supines, or moe; and would therefore haue ſpeciall marks: as *vello, velli, & vulſi, vellere, vulſum.*

For the Syntax in Latine, though the Engliſh rules, with a few moe added to them, might ſerue for reſoluing any conſtruction, or for making Latine; and ſo many do thinke them needleſſe altogether; others do vſe to teach only the rules thereof, and one example onely in the rule; yet there may be very good vſe of them all, rightly vnderſtood, and ſpecially of the ſeuerall examples rightly applied: that Schollers by them may goe ſurely, hauing ſeuerall exam- *Good vſe of the Syntax in Latine.*

ples

ples to warrant almoſt euery thing in conſtruction; which by the bare rule, and one example they could not but goe very doubtfully. Beſides that, thereby they alſo get ſo much good Latine of the beſt Authours, and be helped much for parſing by the words of the rule.

Examining the Syntax for helpe of the weakeſt likewiſe. All who wiſh well to poore countrey-Schooles, will pardon my endeuour to be ſo plaine, though in ſo many examples.

In examining the Syntax, it is the beſt to do it in Latine: for by that time they will be well able to do it ſo, if they be rightly trained vp. And it will much helpe them, as was ſaid, to ſpeake and to parſe in Latine: yet ſtill asking the queſtion alſo in Engliſh, and anſwering both in Engliſh and Latine, ſo farre as need is; as thus, out of the words:

Q. *Quot ſunt concordantiæ?*

R. *Tres.*

Q. *Quæ eſt concordantia prima?*

R. *Nominatini & verbi.*

Q. *Verbum perſonale cum quo cohæret?*

R. *Cum Nominatiuo.*

Q. *In quibus cohæret verbum perſonale cum Nominatiuo?*

R. *Numero & perſona.*

Q. *Da exemplum.*

R. *Nunquam ſera* eſt *ad bonos mores* via.

Q. *Applica hoc exemplum: vel, Oſtende voces, in quibus eſt vis regula.*

R. Via eſt.

Q. *Da aliud exemplum.*

R. Fortuna *nunquam perpetuò* eſt *bona.*

Q. *Applica.*

R. Fortuna eſt.

Q. *Repete regulam.*

R. *Verbum perſonale cohæret cum Nominatiuo, &c.*

Q. *Dic Anglicè.* R. A Verbe perſonall agreeth, &c.

In the next rule, *Nominatiuus prima vel ſecunda perſona, &c.*

Q. *Vtrum exprimitur Nominatiuus prima vel ſecunda perſona?*

R. *Rariſsimè.*

Q. *Quibus de cauſis exprimitur?*

R. *Cauſa*

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R. *Cauſa diſcretionis, aut Emphaſis gratia.*

Q. *Da exemplum vbi exprimitur cauſa diſcretionis.*

R. *Vos damnaſtis.*

Q. *Quid intelligis per vos?*

R. *Vos damnaſtis, & nemo preterea, &c.*

So likewiſe in the rules of gouernement: as at *Adiectiua qua deſiderium, &c.* *Examining in the rules of gouernment.*

Q. *Adiectiua qua ſignificant deſiderium, notitiam, memoriam, &c. quem caſum adſciſcunt?*

R. *Genitiuum.*

Q. *Da regulam.*

R. *Adiectiua qua deſiderium, &c.*

Q. *Da exemplum.*

R. *Eſt natura hominum* nouitatis auida.

Q. *Applica.*

R. Auida nouitatis.

To help the examining the Syntax the better, thoſe words alſo (in euery example throughout the Grammar) would be marked, in which the force of the example lieth; as was aduiſed in the Engliſh rules; The word gouerning, or more principall, with two marks, or with a double mark: the word gouerned with one; or at leaſt the chiefe word or gouernor with ſome letter or marke diſtinct from the gouerned. And then euer in ſaying the enſample, to repeate againe thoſe words onely, in which the force of the example lieth; the gouernour or principall firſt: as in the Engliſh rules, ſo here. As thus; in ſaying, *Eſt natura hominum* nouitatis auida; to repeate againe, auida nouitatis. *Mens* futuri præſcia; præſcia futuri. *Creſcit* amor nummi, *quantum ipſa pecunia creſcit*; amor nummi, *&c.* *Helpes to ſpeedy examining and applying the force of the examples.* *In ſaying their rules after each example repeated, to repeate thoſe words, in which the force of the example lieth.*

By this kinde of repeating, or continuall appoſing where they miſſe, by asking thus, *Da exemplum, vbi eſt vis regula;* They will become exceeding cunning to vnderſtand and apply rightly any example of the Grammar, ſo faſt as they can repeate it; or to apply any other thereunto; or elſe to make the like: that ſo they may euer haue ſure patternes for all parſing, making and trying Latine. *Benefit of this kinde of repeating.*

Difficulty herein, vnleſſe they be thus taught.

Though this may be thought an eaſie matter, and that euery Scholler can doe it; yet trie it: and it will be found cleane contrary almoſt throughout, and to trouble many weake Maſters to apply many of them aright. It is a matter moſt neceſſary: becauſe the very life of the examples is in theſe; and the profit will doubly counteruaile the paines.

With a little practice, they will almoſt as ſoone ſay their rules this way, applying each example, as without.

Spoud. I diſcerne euidently the great benefit and furtherance to Schollers, to be able to repeate the examples of euery rule, in ſuch ſort as you haue ſhewed, for continuall vſe both in parſing, and in making and writing Latine ſurely; as alſo to haue the ſummes of the rules which are in the Margents, and before the rules, perfectly: but children cannot poſſibly get theſe, vnleſſe their bookes be marked ſo, as you directed.

The trouble and inconuenience in marking the bookes, chiefely by Schollers.

And for the Maſters to marke all their Grammars ſo, it is an infinit toyle, and hinderance to him: to marke ſome one, and to cauſe the Schollers to marke theirs thereby; they will do them ſo falſely, as will oft more hinder then further, beſides the trouble in it: alſo the ſummes of the Margents are very defectiue.

The Grammars are procured to be thus printed, as to be moſt eaſie and profitable for Schooles, without inconuenience.

Phil. For the ſupplying of all this, and the auoyding of all theſe inconueniences, and other like, and for making our Grammar farre more eaſie and profitable to the Schollers, without any alteration; the Grammars are procured to be ſo printed, as to bee moſt plaine herein: all the words wherein the force of the examples doth lie, being printed in differing letters; that the leaſt child may bee able to diſcerne them, and ſo to apply and repeate them: and alſo the Margents made more perfect. What is miſſed or defectiue herein, ſhall (as I hope) bee ſupplyed hereafter.

Spoud. Sir, all Schooles muſt needs hereby receiue an exceeding benefit; as I ſee plainly by that which you haue ſhewed for the vſe of them. But I pray you proceede, and let me

nie heare what other helpes you haue for examining your Schollers, ſo as they may fully vnderſtand their rules.

Phil. Other helpes for the examination and vnderſtanding the rules, are theſe:

Other helpes to examine and vnderſtand the rules.

1. Where they cannot vnderſtand any queſtion, or anſwer; remember that, to teach them to vnderſtand, by repeating Engliſh and Latine together, vntill they fully vnderſtand it. For, as we ſaid before, if they haue the meaning in their heads, words, with oft repeating, will eaſily bee gotten to vtter their minds; eſpecially hauing them in their bookes.

How to make them to vnderſtand and anſwer any queſtion in Latine.

2. Alſo this may further to vnderſtanding, to cauſe them to be able to giue the Engliſh rules, anſwering to euery Latine rule, of thoſe which haue Engliſh rules; to ſet markes vpon thoſe Latine rules, which haue no Engliſh: and to anſwer to them that they haue no rule, but to be able to giue the meaning.

To giue Engliſh rules to the Latine.

3. Theſe meanes may alſo much profit to the eaſie getting, full vnderſtanding, and perfect keeping of the rules; oft to reade ouer, and keepe perfectly the ſummes of the rules, which are either ſet before them, or in the Margents; as was noted, ſo to repeate them in order. Thus to be able to report all the ſumme; like as of the Accidence, ſo of the Grammar, as in a narration or continued ſpeech, as thus:

Other helpes to get the rules eaſily, and to keepe them perfectly; repeating the Titles and Margents in a continued ſpeech.

Regulæ generales propriorum. Maſcula ſunt nomina Diuorum, Virorum, Fluuiorum, Menſium, ventorum. Fœminina. Dearum, Mulierum, Vrbium, Regionum, Inſularum. Exceptio. Regulæ generales appellatiuorum. Arborum. Epicœna. Volucrum, ferarum, piſcium, exceptio generalis. Vſus trium regularum ſpecialium. Prima regula ſpecialis, &c.

So to know to giue readily the beginning of euery rule in order; as, *Propria quæ maribus. Propria fœmineum. Excipienda tamen quædam ſunt, &c. Appellatiua arborum erunt, &c.*

To repeate the beginnings of the rules in a continued ſpeech.

By theſe meanes they will be able both to anſwer the queſtions in Latine, with a very few other words: and alſo to giue any rule preſently, when but the ſumme is demanded or any word belonging vnto it, to tell where the rule is, and to begin it.

Benefits of theſe.

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Idea.

To haue an Idæa or generall notion of all in their heads, as if it were before their faces; which Idæa doth make any learning moſt eaſie, either to be gotten or kept.

☞ *Shorter examination and repetition.*

Hereby alſo that ſhorter examination and repetition of parts, may ſometime ſerue where time or helpe is wanting; and in parſing their Lectures, to rid twiſe ſo faſt, when they can in a word ſignifie a rule, either by the word in the Margent, or before the rule, or by the beginning of the rule.

As to ſay in parſing, It is ſo, by the rule of the firſt concord: or *per concordantiam Nominativi & Verbi, &c. Per regulam Accuſativi ante verbum infinitum, &c.* Or to repeate onely a word or two of the beginning of the rule; as *Verba infiniti modi, &c.* or the like.

Summes to be perfected.

This is reported to haue beene Maſter Brunſwords *order.*

To this end it were to be wiſhed, that the ſummes of the rules were ſet more perfectly in the Margents, in a word or two in all the Syntax, as they are in the Nounes, to haue ſome ſpeciall name to be called by: as *Adiectiua deſiderij, verbalia in ax. Nomina partitiua*; and the like.

☞ *Helpe in hearing parts in ſtraights of time.*

In hearing parts in ſtraights of time, thus we may examine onely in thoſe places where we moſt ſuſpect their negligence: asking firſt the ſumme of the rule, with an example in it; and then to cauſe him whom you examine, to ſay that rule. Or to aske onely an example of the rule, and cauſe them to apply it, and to giue the rule.

To vſe the moſt profitable.

I haue ſet downe all theſe, that we may take and vſe which we find moſt profitable. The ſhorter the better, as was aduiſed; ſo that we make ſure that they doe fully vnderſtand the rule, and can make vſe of it.

The profit of rules thus learned.

One rule, ſo learned with vnderſtanding, is more profitable, then if they could ſay euery word in a hundreth; and could but onely repeate them ouer as Parats, without any knowledge to make the right vſe of it.

Spoud. Sir, I do like very well of theſe things which you haue ſaid; yet for the helping of my memory and practice, tell me againe ſhortly, which you account to be the principall: wherein chiefe care would be had, to the end to make all eaſie; alſo to keepe all, and to make right vſe thereof.

Phil.

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Phil. This I account and find the chiefe; to haue them perfect in the order both of the whole, and alſo of all the parts in Grammar, as I ſhewed; and alſo to be able to repeat the Titles, with thoſe Margents which are neceſſary; the beginnings of the rules; and to haue the vnderſtanding of them, and examples; and alſo to be able to apply the examples for the ſeuerall words wherein the force is: and ſo to giue any rule of a ſudden, either the beginning or the ſumme of it; and the words wherein the force of the rule is.

The ſumme of all: wherein chiefe care would be had.

Spond. Oh, but this is a matter, that is moſt accounted of with vs; to haue them very perfect in ſaying all their Grammar without booke, euen euery rule; and wherein I haue found much griefe and vexation: becauſe I haue not beene able to cauſe my Schollers to get their rules ſo perfectly; and much leſſe to keepe them: and hereby, euer the ſaying parts hath beene the greateſt fretting to me, and feare to my Schollers, for the negligence of moſt, in them; ſo that doe I what I could, yet I haue neuer beene able to bring moſt to any commendable readineſſe in them.

Phil. To this I anſwere you, that this indeede is one principall thing, that makes our calling the more vncomfortable: and I doubt not, but that the griefe, which the beſt do find therein, is a meanes to humble them, and to keepe them that they be not too much lift vp in the reſt. And indeede it were to be wiſhed that the rules were much ſhorter: but ſith we ſee not how that may poſſibly be helped, without much greater inconuenience; we muſt in this, as in the reſt of our inconueniences, vſe all the wiſedome that we can, to make a benefit of neceſſity, and the burthen ſo light, as we may. And that, thus. 1. Making our Schollers to learne them ſo perfectly as we can. 2. To keepe chiefely the things laſt learned, by oft repetition. 3. Continuall care for parts; and ſo much as may be to let them haue ſome little time ouernight to reade them ouer, againſt morning. 4. To cauſe them at leaſt where time will not ſerue, to repeate the ſummes of the rules: and by daily examining to make them able to giue you the ſum or beginning of any rule, with the meaning of it, and to apply the examples.

Difficulty of keeping the Grammar rules perfectly without booke.

How helped.

☞ *Such a perfect saying euery rule, not so absolutely necessarie.*

And therein to content our selues, if we can but obtaine so much of many, as to be able to vnderstand and make vse of the rules, or to turne to them, though they cannot say them readily: for we see most Schollers, when they come to the Vniuersities, to forget that perfectnesse in their Grammars, and most learned men cannot say the rules; yet so long as they haue a full vnderstanding and remembrance to make vse, in resoluing, writing, or speaking, this sufficeth.

☞ *Other helpe to haue the Grammar perfect, to turne to each rule as they parse.*

Lastly, this shall much helpe, to cause them in preparing their Lectures in construction, to turne to euery hard rule as they parse, and then to get these rules readily; and so euer to come to say, with their Grammars vnder their arms.

Note in examining Lectures.

And also in examining Lectures, to cause them to tell you where they haue learned the seuerall harder words, at least in their Grammars. For this I find, that the most ordinary words are in some part of their Grammar, or the words whereof they come, or some very neere vnto them, whereby they may remember them.

Grammar to be made as a Dictionary.

Thus may they become very exquisite in the Grammar, in time; and haue it (as I said) as a Dictionary in their minds, not to neede to seeke here or there for euery word.

Seldomer repeating rules in the higher fourmes may serue.

In the higher fourmes, where daily repeating rules hindereth much other learning, if they repeate them but sometimes, and can answer in a word or two, giuing the summe of each rule, it may suffice; although it is a great commendation to haue the Grammar *ad vnguem*, and to giue an example of each thing belonging vnto Grammar.

Readinesse of Schollers in Accedence and Grammar, will helpe to make the Schoolemasters life most pleasant.

Thus haue I shewed you what I haue yet learned concerning making Schollers perfect in the Accedence, and Grammar: wherein as you see, I haue beene much longer; because I find this by experience, and therefore dare constantly affirme it, that if this be once atchieued in a Schoole, to haue the Schollers thus made perfect in Accedence and Grammar as they proceede, the life of a Schoolemaster may bee made as ful of ioy and contentment, without wearisomnesse, onely in obseruing the fruit of his labours, as I touched, as the life of any, in any other calling whatsoeuer: whereas of

the

the other ſide, much of our fretting toile, ariſeth onely for want of this.

Spoud. I would therefore thinke it a moſt profitable labour, to ſet downe this manner of examining the Accedence and Grammar, by Queſtion and Anſwer particularly; that not onely the weakeſt Schoolemaſter amongſt vs, but euen our Schollers themſelues might bee able ſo to oppoſe and whet one another. I my ſelfe haue ſeene diuers bookes of queſtions of our Accedence and Grammar, beeing gathered by learned men; yet in none of them haue I obſerued (ſo farre as I remember) ſundry of the principall of theſe points.

Beſides, that no man can ſo well examine the Accedence and Grammar by them; becauſe, firſt the words of their Queſtion and Anſwer, do not ariſe ſo out of the words of the rules as you direct: neither do they alway keepe the order of the rules; and they haue moreouer ſundry other hard queſtions intermixed, and ſometimes many together, that my Schollers haue not beene able to make vſe of them, nor my ſelfe very little, in regard of that which I might if they had beene ſo framed.

Phil. I my ſelfe haue had experience of the ſame in them; inſomuch as though I haue greatly deſired and tried to vſe ſome of them in my Schoole, in regard of the profit which I haue conceiued might come by them; yet I haue not beene able without further inconuenience. And euer as new ſchollers haue come to any Schoole, ſo they haue beene alwayes to ſeeke in thoſe new queſtions, as that I haue been inforced to leaue them off vtterly. In conſideration whereof, and of the generall want herein; as alſo of the publique benefit, which I am certainely aſſured, may come by ſuch a labour as you ſpeake of; I haue indeauoured by the helpe of all ſuch bookes of Queſtions and Anſwers, of Accedence and Grammar, as are extant, which I could procure; as likewiſe of ſome written, to gather one in this ſort, hauing all the Queſtions and Anſwers ariſing moſt directly out of the words of the rules. In which, I haue chiefely followed the

A moſt plaine manner of examining Accedence & Grammar, collected, to helpe to make all Schollers perfect therein; called, The poſing of the parts.

order of the Queſt, of that ancient Schoolemaſter, Maſter *Brunſword*, of Maxfield in Cheſhire, ſo much commended for his order and Schollers; who, of all others, commeth therein the neereſt vnto the marke. This I haue ſtudied to make ſo plaine, as euery child may by it both preſently vnderſtand the meaning of each rule; and, if he can ſay the rules, may as ſoone be able to anſwer theſe queſtions: and whereby they may alſo poaſe one another (as you wiſh) to make all rules and parts moſt familiar. I haue in it tied my ſelfe ſtrictly to the order and words of the rules, as it may ſerue for continuall poaſing, and ſpeedy examining Parts: and that from what Schoole ſoeuer they come, if they can ſay the Accedence, they may preſently anſwer theſe queſtions. Other queſtions which I haue thought needfull, I haue ſet in the Margents, directly againſt the queſtions, to be learned after, if you will without troubling the learner, and that nothing may be wanting. But, for this booke, I referre you to the Epiſtle Dedicatorie before it, and the queſtions themſelues.

Spoud. Sir, I ſee well you haue ſpared no labour, to ſeeke to draw on the little ones with eaſe and delight, and to make Schollers moſt perfect Grammarians; which all the learned do ſo highly commend. I truſt I ſhall be partaker hereof.

Phil. It is and hath beene my deſire, to hide no part of my talent; but to imploy all to the beſt, and communicate it to euery one to whom it may doe good: and eſpecially the little ones, in whom is the chiefeſt hope of moſt of our countrey Schooles, and of the age to come.

CHAP.

CHAP. VIII.

Of Conſtruction; how to make all the way thereof moſt eaſie and plaine.

Spoud.

WEll then (good Sir) now that you haue thus farre forth directed me, how to lay ſo ſure a foundation for my ſchollers to build vpon; I doubt not but you can indeed guide me forward, how they may build vpon it as ſpeedily and happily, both for their conſtruing, parſing, and making Latine.

To begin therefore with conſtruction, which is the firſt thing that our children enter into, after their Accedence, and Rules: I deſire greatly to heare of you thoſe things which you affirme may be done by ſchollers; and whereby all the way of conſtruction may be made ſo eaſie. As namely, that children ſhould be able to take their lectures of themſelues, truely and perfectly; and likewiſe with vnderſtanding vpon ſure grounds: or at leaſt, to doe it with a very little helpe of their Maſters, in ſuch places where they doubt. So the reſt which were mentioned in the notes as that they ſhould be able to conſtrue, both in propriety of words, and alſo according to the right ſenſe and meaning. To doe this at any time, in all that which they haue learned, to conſtrue out of a tranſlation in Engliſh, as out of the Latine it ſelfe.

Things ſeeming difficult in conſtruction.

The ordinary toile of Maſters about giuing lectures, and to cauſe their ſchollers to conſtrue.

Theſe things doe iuſtly ſeeme ſtrange vnto mee; becauſe I am fained to giue euery lecture my ſelfe: or if I appoint the fourmes aboue to giue them; yet I am compelled to heare the giuing of them. And ſo I haue as great a trouble, when

when they conſtrue falſe, to direct them right; That it were as much eaſe to me to giue them, my ſelfe; and ſo I ſhould be freed from the griefe that I haue, when they cannot doe it, and from other inconueniences.

Difficulty in taking lectures in proprietie of words and ſenſe.

Beſides, to reade the lectures in proprietie of words, phraſe, and ſenſe alſo; this ſeemeth to mee a matter of ſome difficulty for many poore countrey Schoole-maſters; and not onely for the yonger and weaker ſort, but alſo for ſome of the more ancient and experienced; and requireth reading and indgement; that I doe not ſee how ſchollers can poſſibly doe it.

Hardneſſe for ſchollers to remember how they were conſtrued, and the trouble therein.

Moreouer, when I haue giuen my ſchollers their lectures, or haue heard them giuen, vnleſſe they marke very well; yet they will commonly miſſe in ſome part of that which I haue read. And if the chiefe of the fourme miſtake or goe falſe, all the reſt of the fourme likewiſe conſtrue falſe, becauſe they depend on them: and ſo oft as they doubt, I am faine to tell them, what buſineſſe ſoeuer I haue; which doth exceedingly trouble mee. They alſo are afraid to aske me ſo many things, and it may be the ſame things againe and againe: whereby it commeth to paſſe that when they come to ſay, few of them can conſtrue, or hardly any of them perfectly: which increaſeth oft my paſſion, and their feare.

Griefe of the Maſters for their ſchollers forgetting of that which they haue learned.

Finally, this I account the worſt of all, that when I haue taken a great deale of paines, and haue made my ſchollers very ready in conſtruing and parſing; yet come and examine them in thoſe things a quarter of a yeere after, they will be many of them as though they had neuer learned them, and the beſt farre to ſeeke: whereby, when Gentlemen or others come in and examine them, or their friends try them at home, in the things which they learned a quarter or halfe a yeere before; they are ordinarily found ſo rawe, and to haue ſo forgotten, that I doe receiue great reproach, as though I had taken no paines with them, or as they had profited nothing.

And for that of being able to reade, conſtrue, and parſe

parſe lectures, or whatſoeuer they haue learned, out of an Engliſh tranſlation, I haue not made triall; though I know they cannot doe it, being harder, then the conſtruing and parſing of the Authors themſelues: albeit it cannot be but a matter of exceeding profit, and muſt needs helpe to make ſchollers very ſoone.

Therefore, if you can direct me, how to do all theſe things, which you haue mentioned in this behalfe, ſo to conſtrue and parſe of themſelues, and that out of the bare Engliſh Tranſlation, and alſo that they ſhall be able to goe certainly, and vpon ſure grounds; I muſt needs acknowledge my ſelfe to haue receiued an incomparable and a perpetuall benefit: and you ſhall indeed euen herein helpe to make my burden farre more light, and my whole life much more comfortable; beſides, that my ſchollers ſhall be beholden vnto you for euer, for deliuering them from ſo much feare, and ſetting them to goe ſo faſt forward with ſuch alacritie, as ſhould appeare.

Phil. Surely, Sir, all this may be done, by the perfect knowledge of their Accedence and Grammar rules firſt, and then the practice of that golden rule of conſtruing, together with Grammaticall Tranſlations of the firſt ordinary ſchoole Authours, framed according to the ſame rule, if they be tranſlated rightly in propriety of words, phraſe and ſenſe.

All this may be done by the practice of the rule of conſtruing, and of Grammaticall tranſlations.

By theſe I dare be bold to affirme vpon ſure experience, and the trials of many very learned, that all theſe things may be effected amongſt thoſe who are apt, without any inconuenience at all, if they be rightly vſed, as I ſhall direct you the manner after. But without them, I cannot find how poſſibly the inconueniences, which you haue recited, can be preuented, or theſe benefits can be attained in any like meaſure; chiefly in the greater ſchooles, where many ſchollers are.

Spoud. For the golden rule of conſtruing, and the Grammaticall tranſlations which you mention, I know not what you meane: Neither haue I euer heard of any ſuch. Haue you

The rule of conſtruing vnheard of to the moſt.

you any other rule of conſtruing, then our Grammar teacheth? or any ſuch tranſlations made according to it, in this propriety which you ſpeake of?

Phil. Yes indeed Sir, there is a ſpeciall rule, and ſuch tranſlations alſo: by the conſtant practice whereof, not onely the former euils may be auoided, and the benefits mentioned may be obtained; but alſo the way to all conſtruing, parſing, examining, making, writing, ſpeaking, and alſo trying Latine, may be made moſt eaſie and plaine; So, as children may proceed vpon ſure grounds, and doe all things herein with vnderſtanding, and right reaſon, and farre more ſpeedily, and with more delight, then vſually.

And howſoeuer this rule be vnknowne of moſt, who neuer heard of any ſuch particular rule of conſtruing, but only of ſuch directions, as may be gathered here and there, out of our Accedence and Grammar, where they are diſperſed thorow all, very hardly to be diſcerned; yet it is ſet downe by ſundry learned Grammarians. As by *Suſenbrotus*, *Cruſius*, *Coſarzus*, and our ancient Schoolemaſter Maſter *Leech*, in his little queſtions of the Accedence and others, as alſo lately by learned *Goclenius*, though in all of them imperfectly, and differing ſomewhat each from other, through the diuers exceptions in the Grammar rules and variety of Grammars. *Cruſius* hath alſo examples of the practice of the rule handled at large. It would be ouer-tedious to ſet them downe all, or what each of them hath written thereof.

This rule is ſet downe by ſundry learned Grammarians.

Yet becauſe the rule hath ſome difficulty, and that wee may conſider the better of it, I will rehearſe it briefly out of one or two of them. And ſeeing we are to deale for the firſt entrerers into conſtruction, I will ſet it downe firſt, as Maſter *Leech* hath it, who is the plaineſt.

The rule, as M. Leech hath it.

His words are theſe;

Q. What order will you obſerue in conſtruing of a ſentence?

A. If there be a Vocatiue caſe, I muſt take that firſt: then I muſt ſeek out the principall Verbe & his Nominatiue caſe,

and

and conſtrue firſt the Nominatiue caſe: and if there be an Adiectiue or Participle with him, then I muſt Engliſh them next, and ſuch words as they gouerne; then the Verbe: and if there follow an Infinitiue moode, I muſt take that next; then the Aduerbe; then the caſe which the Verbe properly gouerneth: and laſtly, all the other caſes in their order; firſt the Genitiue, ſecondly the Datiue, &c.

Q. What if there be not all theſe words?

A. Then I muſt take ſo many of them as be in the ſentence, and in this order.

Q. Is this order euer to be obſerued?

A. No: it may be altered by Interrogatiues, Relatiues, Infinitiues, Genitiues of partition, and Coniunctions.

Q. What ſpeciall things muſt bee obſerued in conſtruing?

A. That the Nominatiue caſe be ſet before the Verbe, the Accuſatiue caſe after the Verbe, the Infinitiue moode after another moode: the Subſtantiue and the Adiectiue muſt be conſtrued together; except the Adiectiue do paſſe ouer his ſignification vnto ſome other word, which it gouerneth.

The Accuſatiue, before an Infinitiue moode, muſt haue the word (that) ioyned with it.

The Prepoſition muſt be ioyned with his caſe.

Afterwards he giues a ſhort example hereof.

Cruſius, from whom I receiued the firſt light hereof long agoe, he hath it ſomething otherwiſe; though for the ſubſtance it be the ſame: whoſe words alſo, becauſe he is but ſhort, I will ſet downe; and the rather, for that there are ſo many learned, who haue not ſo much as heard of the rule. The words of *Cruſius* are theſe: *The rule according to* Cruſius.

De ordine verborum in conſtruendo & interpretando.

Cruſius *in his Latine Grammar, pag.* 382.

QVotuplex eſt ordo verborum?
Duplex. Naturalis & Artificioſus.

Quid

Quid est naturalis?

Est Grammaticus ordo, docens quid primo, secundo, aut postremo loco ponendum sit.

Quid artificiosus?

Quo Oratores, Historici, Poeta & Philosophi vtuntur.

Quid est ordo verborum naturalis?

1 *Sumitur Nominatiuus Substantiui nominis, qui dicitur subiectum, aut quicquid vim Nominatiui habet.*

Huic adduntur Adiectiuum, aut quicquid Nominatiuum explicat. Sape sententiam inchoat Vocatiuus, aut particule Orationem connectentes, aut Ablatiui absoluti, aut Relatiua.

2 *Verbum finitum personale, quod vocatur Predicatum. Impersonalia constructionem sine Nominatiuo inchoant.*

3 *Casus obliqui, inter quos dignior precedat.*

Sepè Infinitiuus: quem antecedit Accusatiuus cùm adest.

Sepè Aduerbium, aut Nominatiui gestuum ac similes: quæ statim verbo subijciuntur.

Interdum Gerundia, aut Ablatiui absoluti.

Preterea,

Prepositiones cum suis casibus.

Denique Coniunctiones quæ superioribus alia attexunt, in quibus idem ordo seruandus est.

Sic in quauis lingua.

Comprehende ista mihi regula quam potes breuissima.

Dictio regens præponenda est ei quæ regitur:
Quæ declarant postponenda sunt ijs quæ declarantur.

Thus farre *Crusius*, of the rule.

Spoud. I pray you expound it somewhat more at large, that I may conceiue of it yet more fully.

The rule expounded more at large.

Phil. I will endeuour to doe as you say; although for the more curious handling of it, I will leaue it to some other, or else referre it to a farther time, because of the difficulty of it, through the manifold exceptions, as I noted, especially in the longer and more intricate sentences: wherein

The curious handling of it left to some other.

I take

I take it very hard, to ſet down any direct rule particularly.

Therefore for the better vnderſtanding of the rule, we are to obſerue,

Generall obſeruations for the better vnderſtanding of the rule.

1 That the Scholler muſt reade the ſentence, before he conſtrue; and in reading, that he doe it diſtinctly, reading to a Period or full point, and there to ſtay.

1 That the ſcholler reade before he conſtrue.

2 To marke the ſentence well, and to obſerue all the points in it, both Commaes and Colons; or elſe diſtinctions, and middle diſtinctions: that ſo he may ſee and conſider both the beginning, middeſt, and end of the ſentence together; and alſo each clauſe in it.

2 To marke the ſentence well, and all the points in it.

3 That if there be any words in the ſentence, beginning with great letters, except the firſt words of all; to remember that thoſe are proper names: and alſo if there be any words included within a Parentheſis, or two halfe Moones, as they are termed, that they are to be conſtrued by themſelues.

3 To marke words beginning with great letters, and included in a Parentheſis.

4 That he ſeeke to vnderſtand what the matter is about: and ſo in continued ſpeeches, to marke what went before.

4 To vnderſtand the matter.

5 To obſerue if there be a Vocatiue caſe.

5 To marke if there be any Vocatiue caſe.

6 To ſeeke out carefully the principall Verbe, by the rule in the Grammar of finding out the principall Verb, viz. If there be moe Verbes then one in a ſentence, the firſt is the principall, except it be an Infinitiue moode; or haue before it a Relatiue, or a Coniunction, as *vt, cùm, ſi, &c.* Which principall Verbe being found out, doth commonly point out the right Nominatiue caſe: which Nominatiue caſe is that, which agreeth with it in number and perſon; and it doth alſo direct all the ſentence very much. So that this may be accounted as the load-ſtar, guiding all.

6 To ſeeke out the principall Verbe, and obſerue that well, as directing all.

7 To marke the clauſes which haue no Verbs in them, to fit them with their owne right Verbes, expreſſed or vnderſtood: for no clauſe can be without a Verbe.

7 To giue euery clauſe his right Verbe.

8 To ſupply all ſuch words as are wanting, to make perfect ſenſe and conſtruction.

8 To ſupply all words wanting.

9 To giue euery word his due ſignification and proper

9 To giue each word his due ſignification and proper ſigne.

per

per ſigne, ſo farre as ſenſe will beare.

10 To ioyne Subſtantiue and Adiectiue, alſo Prepoſition and caſe.

10 To ioyne the Subſtantiue and Adiectiue together in conſtruing, except the Adiectiue doe paſſe ouer his ſignification into ſome other word, which is gouerned of it. Alſo to ioyne the Prepoſition with his caſe.

11 To marke if the ſentence haue not an Interrogatiue point.

11 To marke whether the ſentence haue not an Interrogatiue point: then to reade it as asking a queſtion; and then the Nominatiue caſe is to come after the Verbe, according to the rule of the Accedence: or otherwiſe to be ſet directly before it, if our Engliſh phraſe will beare it.

These things obſerued, then the order proceedeth thus vſually:

The order of the the rule: to take

1 The Vocatiue caſe, or whatſoeuer is in place of it, or hangeth of it.

1 If there be a Vocatiue caſe, to take that firſt and whatſoeuer dependeth of it, that is, whatſoeuer agreeth with it, or is gouerned of it, to expreſſe it; or in ſtead of a Vocatiue caſe, an Interiection of Calling or Exclamation, or an Aduerb of Calling, Wiſhing, Shewing, Exhorting, or Swearing, Affirming, or the like; which haue the nature of Interiections, if there be any ſuch.

2 The Nominatiue caſe, or whatſoeuer is in place of it, or dependeth of it.

2 The Nominatiue of the principall Verbe, or whatſoeuer is put in ſtead of the Nominatiue caſe, and ſuch words as depend on it; as namely, an Adiectiue or Participle, and ſuch words as they gouerne: or a Subſtantiue, being the latter of two Subſtantiues.

3 The principall Verbe, and whatſoeuer dependeth on it.

3 The principall Verbe, and whatſoeuer hangeth or dependeth on it: as if there follow an Infinitiue moode, to take that next, and the Aduerbe, which is ioyned commonly to the Verbes, to declare their ſignification.

4 The caſe which the Verb properly gouerneth.

4 The caſe which the Verb doth properly gouerne next vnto it ſelfe, which is moſt commonly the Accuſatiue caſe, and whatſoeuer hangeth on it; or an Accuſatiue caſe before an Infinitiue moode in ſtead hereof.

5 All the other caſes in order.

5 Then follow all the other caſes in order; firſt the Genitiue, then the Datiue or Ablatiue, with a Prepoſition, or without.

This is the ſumme of the rule, as it is moſt generall and naturall.

Yet

Yet here theſe things muſt be remembred:

Other cautiues in the rule.

1. If all theſe words be not in the ſentence which is to be conſtrued, to take ſo many of them as there are, and in this order.

1. To take ſo many words as there are in the ſame order.

2. That the order is changed by the Relatiue *Qui, quæ, quod*: alſo by Interrogatiues, Indefinites, Partitiues; becauſe theſe (according to the Grammar rule) follow the rule of the Relatiue; going before the words whereof they are gouerned. So likewiſe Aduerbs of likeneſſe (as, *Quemadmodum, vt, veluti, ſicut*) when they haue *ſic* or *ita* anſwering to them in the ſecond part of the ſentence, do vſe to go before. As alſo Coniunctions, Copulatiues, Rationals, Aduerſitiues, hauing their Redditiues following, anſwering vnto them: ſo Expletiues, and certaine others:

2. The order is changed by Relat. Interrog. Indef. Partit. words of dependance and Connexion.

Finally, all ſuch words as theſe mentioned (which wee may call words of dependence, becauſe they depend on ſomething going before or comming after in the ſame ſentence) or elſe words of Connexion, ſeruing to knit new ſentences to the former (as theſe Coniunctions) are to be placed next the Vocatiue caſe: or in the firſt place, where there is no Vocatiue caſe.

3. That in ſtead of the Nominatiue caſe, we take whatſoeuer is in place thereof; as a whole ſentence, a piece of a ſentence, an Infinitiue moode, an Aduerbe with a Genitiue caſe, two Nominatiue caſes ſingular or moe, ioyned with a Verbe plurall, or ſometimes a letter ſet by it ſelfe, or moe, or any word put for it ſelfe; which we call a word of art: as *Amo eſt verbum. Amo* is here taken for the Nominatiue caſe: for all ſuch words or ſentences are ſuppoſed to be the Neuter Gender vndeclined.

3. To take for the Nominat. caſe whatſoeuer is put in place of it, or includeth it.

So whatſoeuer includeth the Nominatiue caſe; as, a Verbe Imperſonall, an Ablatiue caſe abſolute; Gerunds and Supines put abſolutely with this Verbe *eſt*: as *Orandum eſt vt ſit mens ſana in corpore ſano. Itum eſt in viſcera terræ:* becauſe theſe ſtand for Verbes Imperſonals, and haue the Nominatiue caſe included in them.

4. Participles, Gerunds and Supines follow the order of the Verbes.

4. The Participles with Gerunds and Supines follow the order of thoſe Verbes whereof they come, in gouerning the ſame caſes, as in the rules. Alſo that Gerunds and Supines are commonly put for the Infinitiue moode.

5. New coniunctions & words of dependance ſerue to ioyne new ſentences.

5. Coniunctions or other words of dependance in new clauſes of the ſentences, ſerue to ioyne together the later partes of the ſentences to the former; wherein the ſame order muſt be kept againe as before.

6. Aduerbs to be placed to the beſt ſence.

6. That the Aduerbs be placed before or after the Verb; as the ſenſe will moſt conueniently beare.

7. To obſerue Latiniſmes, and ioyne phraſes.

7. That the Latiniſmes be obſerued, to ioyne the whole phraſes together, ſo much as may be, and to expreſſe them by as elegant and fit phraſes as we can in our tongue.

The reaſon of the rule.

The reaſon alſo of the rule, that euery one may conceiue each thing, is this:

1. The words to bee placed in naturall order.

1. That the words muſt bee placed in order, as they ſhould ſtand, according to the plaine and proper nature of the ſpeech, in which they are vſed to expreſſe any matter: which is the very order which Grammar teacheth, and as one gouerneth another.

2 Gouernours before the gouerned.

2. The word gouerning or directing, to be placed before thoſe which it gouerneth or directeth.

3. Declarers to follow the declared.

3. Thoſe words which do declare others, are to be ſet after thoſe which they do declare or make plaine.

4. The principall words going before, direct the words following; except the Inter. Relat. Ind. Part.

So the principall word going before, doth commonly direct the words following; either in agreement or gouernement: that is, it cauſeth the word following to agree with it, or to be gouerned of it; except in oblique caſes of Interrogatiues, Relatiues, Indefinits, Partitiues, which doe commonly goe before together with the Subſtantiues or Antecedents, with which they agree; and are gouerned or guided by the word following after: as, *Quem librum legis? Quarum rerum vtram minus velim non facilè poſſum exiſtimare.*

Spoud. I perceiue the rule moſt plainely, and do ſee an euident reaſon of euery thing; yet neuertheleſſe I deſire

you

you further to giue me a little briefe of it, as my Schollers may beſt remember it.

Phil. The ſumme is this; to reade ouer the ſentence diſtinctly to a full point; obſeruing carefully all the points and proper names, with the drift and meaning; but chiefely to marke the principall Verbe, becauſe that pointeth out the right Nominatiue caſe, and directeth all the ſentence: alſo to marke if there be any Vocatiue caſe. Then the order goeth thus: *The ſumme of the rule of conſtruing.*

1. If there be a Vocatiue caſe, to conſtrue that firſt, with whatſoeuer agreeth with it, or is gouerned of it, or whatſoeuer is put in the place of it; as an Interiection of Exclamation or calling, or an Aduerbe of calling.

2. To take the Nominatiue caſe of the principall Verbe, or whatſoeuer is put in ſteade of it, and to adioyne to it whatſoeuer hangeth of it: as the Adiectiue or Participle, and ſuch words as they gouerne.

3. To take the principall Verbe, and whatſoeuer hangeth on it, each in the right order; as if there follow an Infinitiue moode, to take that next: then the Aduerbe; after, the caſe which the Verbe properly gouerneth (which is commonly the Accuſatiue caſe) and whatſoeuer hangeth on that. Laſtly, all the other caſes in order: firſt the Genitiue, ſecondly the Datiue, and laſtly the Ablatiue.

4. If there be not all theſe Verbes, to take ſo many of them as are in the ſentence, and in this order.

5. That this order is changed by Interr. Relat. Indefinites, Partitiues, and ſome Coniunctions with Aduerbs of likeneſſe: as *Quemadmodum, vt, ſicut, &c.* hauing *ſic*, or *ita*, to anſwer them in the ſecond part of the ſentence; becauſe thoſe words vſe to goe before.

Laſtly, to take the Subſtantiue and Adiectiue together, vnleſſe the Adiectiue paſſe ouer his ſignification vnto ſome other word, which it gouerneth; and ſo likewiſe the Preposition with his caſe.

Moſt briefly thus: that the principall Verbe be firſt ſought out; then

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A briefe of the rule of construing for euery child to be able to answer.

1. Take the Vocatiue case, or whatsoeuer is in stead of it, or hangs vpon it, seruing to make it plaine.

2. The Nom. case of the principall Verbe, or whatsoeuer is in stead of it, or depends of it to make it plaine.

3. Then the principall Verbe, and whatsoeuer hangs of it, seruing to expound it: as an Aduerbe, or an Infinitiue moode.

4. Lastly, the case which the Verbe properly gouernes, and all the other cases after it, in order.

Note that the order is changed by Interrog. Relat. Partit. certaine Aduerbs and Coniunctions: all which vse to goe before.

Obserue, specially for the enterers, to put them in minde of this often: the Nom. before the Verbe: the Accus. after the Verbe: the Substant. and Adiect. to goe together; vnlesse the Adiect. passe his signification into some other word: the Preposition and his case together.

This is the briefest, plainest, and most generall forme, that (after long practice and considering of it) I can conceiue, though it haue some exceptions, as I said.

Spoud. I pray you giue me an example hereof.

An example of construing, and of Grammaticall translations according to the rule.

Phil. I will take the very example which *Crusius* hath set downe out of *Tully de Senectute.*

1. *Aptissima omnino sunt, Scipio & Lali, arma senectutis, artes exercitationésq; virtutũ: quæ in omni ætate culta, cùm multum diúq; vixeris, mirificos afferunt fructus: non solùm quia nunquam deserunt, ne in extremo quidem tempore ætatis, quanquam id maximum est: verum etiam quia conscientia bene actæ vitæ, multorúmq; benefactorum recordatio, iucundissima est.*

1. The artificiall placing, according to Tully. Cicer. de Senectute.

This is *Tullies* order in placing this sentence.

2. The Grammaticall placing.

2. The naturall or Grammaticall order of it is this:

Scipio & Lali, artes exercitationésq; virtutum (sunt omnino arma aptissima senectutis: quæ culta afferunt fructus mirificos in ætate omni, cùm vixeris multum diúq; non solùm quia deserunt nunquam, ne quidem in tempore extremo ætatis, quanquam id est maximum: verum etiam quia conscientia vitæ actæ bene, recordatióq; benefactorum multorum est iucundissima.

3. The

3. The Tranſlation is after this Grammaticall order, thus:

O Scipio & Lelius, arts & exerciſes of vertues, [a] are altogether the (*verb*) fitteſt weapons of old age: which being (*verb*) exerciſed in (*verb*) euery age do bring [b] maruellous fruites, when you haue liued [c] much and long: not onely becauſe they [d] forſake neuer, [e] no truely [f] in the extreme time of age, although that is [g] the greateſt; but alſo becauſe [h] the conſcience of a life well done [or well paſſed ouer] and the remembrance of many good deeds, is moſt pleaſant.

3. *Tranſlation according to the naturall or Grãmaticall order.*
[a] *Are the very fitteſt weapons.*
Verb *apteſt.*
Verb *loued or adorned.*
Verb *in all age.*
[b] *Wonderfull fruits, or benefits.*
[c] *Very long.*
[d] *Neuer leaue vs.*
[e] *Not indeede.*
[f] *In our laſt age.*
[g] *The chiefe.*
[h] *The inward teſtimony.*

4. The conſtruing is directly according to this tranſlation. So that the tranſlation leadeth the Scholler as by the hand, or in ſtead of his Maſter; ſo, as he cannot erre, if he be of any vnderſtanding: as thus;

Scipio ô Scipio, *&* and, *Lelii* ô Lelius, *artes* arts, *exercitationeſq;* and exerciſes, *virtutum* of vertues, *ſunt* are, *omnino* altogether, *arma aptiſſima* the fitteſt weapons, *ſenectutis* of old age: *quæ* which, *cultæ* being exerciſed [or vſed] *in ætate omni* in euery age, [or in all our life] *afferunt* do bring, *fructus mirificos* maruellous fruits, *cùm* when, *vixeris* you haue liued, *multùm* much, *diúq;* and long, *&c.*

4. *Conſtruing according to the Grammaticall tranſlation.*
Or, quæ cultæ afferunt, &c.

5 This tranſlation directeth to parſe, chiefely for all the Syntax; Euery principall word in the Latine, going before others, commonly gouerning, or directing and guiding ſome way that which followeth after. It helpeth very much for the Etymologie; that children well entred, ſhall go very neere to tell by the Engliſh alone, what part of ſpeech euery word is: of which I ſhall ſpeake after.

5. *Parſing according to this tranſlation.*

The manner of parſing by it, is thus ſhortly for the Syntaxe:

Scipio] is the firſt word to be parſed, becauſe it is the firſt in conſtruing; for that we begin commonly of a Vocatiue caſe, if there be one. It is the Vocatiue caſe, knowne by ſpeaking to, & by the Interiection *O* vnderſtood; gouerned of the Interiection *O*, by the rule *O Exclamantis Nominatiue, Accuſatiue, & Vocatiue iungitur.* In Engliſh, Certaine a Vocatiue, *&c.*

Scipio.

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Et. *Et*] the next word a Coniunction Copulatiue, ſeruing to couple words or ſentences; here coupling *Scipio* and *Leli* together.

Leli. *Leli*] the next word, the Vocatiue caſe knowne alſo by ſpeaking to, and put in the ſame caſe with *Scipio*, by reaſon of the Coniunction *&*; by the rule, Coniunctions Copulatiues and Diſiunctiues couple like caſes, *&c.*

Artes. *Artes*] is next, in conſtruing according to my rule of conſtruing. The Nominatiue caſe, comming before the principall Verbe *ſunt*, by the rule of the firſt Concord.

Que *Que*] next, a Coniunction Copulatiue, coupling *artes* and *exercitationes* together.

Exercitationes. *Exercitationes*] is the next, the Nominatiue caſe coupled with *artes*, by the Coniunction *Enclyticall*, *que*, which is ſet after *exercitationes* in the booke; by the rule of the Coniunctions Subiunctiues, or which are put after.

Virtutem. *Virtutem*] followeth next, the Genitiue caſe, gouerned of the Subſtantiue *exercitationes*: and is the latter of two Subſtantiues; by the rule, When two Subſtantiues come together.

Sunt. *Sunt*] is next, agreeing with the Nominatiue caſe *artes exercitationéſq;* by *Verbum perſonale cohæret cum Nominatiuo &c.* It is expreſſed to the one Nominatiue caſe, and vnderſtood to the other, by the figure *Zeugma.*

Omninò. *Omninò*] the next word, an Aduerbe ioyned to the Verbe, to declare the ſignification.

Arma. *Arma*] the Nominatiue following the Verbe *ſunt. Sum, forem, fio &c.*

Aptiſſima. *Aptiſſima*] the Nominatiue caſe of the Noune Adiectiue, agreeing in all things with *arma*, by the rule of the ſecond Concord. The Adiectiue, whether it bee Noune, &c. it agreeth with *arma*, becauſe it expreſſeth the qualitie of *arma, &c.*

Senectutis. *Senectutis*] next, the Genitiue caſe gouerned of *arma*, becauſe it expreſſeth *arma*, the weapon of old age, the later of two Subſtantiues.

And

And ſo forward, in all things giuing the reaſon according to the rules of Grammar, and this rule of conſtruing compared; the later word, ſtill declaring the former. So much ſhortly for parſing by this rule.

6. This tranſlation directeth the Scholler alſo for making Latine, to proceede eaſily; and likewiſe the Maſter to teach and guide the Scholler both to make true Latine and pure *Tully*, or what Author he will follow: ſo that he cannot miſſe ſo long as he followeth this and looketh on the Author: alſo, it guideth to giue a reaſon of euery thing, or to prooue the Latine thus in the very ſame order as they parſed. *6. Making Latine according to this rule.*

As this Maſter to aske thus according to the order of the tranſlation.

How ſay you, *Scipio*, or *ô Scipio*?

The Scholler anſwereth; *Scipio*, as it is in the booke. *Example.*

Aske why not *Scipionis* nor *Scipioni*, but *Scipio*; he anſwereth: becauſe it muſt be the Vocatiue caſe, knowne by ſpeaking to, and gouerned of *o* vnderſtood, as *ô Magiſter*, ô Maſter.

And] *&.*

Lelius] *Lali.* If it be asked, why not *Lelius*, nor *Lelij*, nor *Lelium*; he anſwereth, becauſe it muſt be the Vocatiue caſe; and therefore *Lali*: becauſe when the Nominatiue endeth in *ius*, the Vocatiue ſhall end in *i*. Alſo, that it muſt be the Vocatiue caſe, becauſe *&* coupleth like caſes.

So in all things, iuſt as the child parſed; but onely asking the Engliſh firſt, and making the child to giue it in Latine, and to giue a reaſon of euery thing more particularly.

The cauſing the child to conſtrue and to parſe, looking vpon the Engliſh onely; eſpecially the parſing ſo, is continuall making Latine, and prouing it.

So that we may ſee by this ſentence, how this tranſlation ſerueth to direct the younger Scholler: firſt, to reſolue or caſt each ſentence in Latine, into the naturall or Grammaticall order: ſecondly, to conſtrue directly according to the ſame: thirdly, to parſe as it is conſtrued, by marking the laſt chiefe word: fourthly, to make the ſame Latine as it *Vſe and benefit of Grammaticall tranſlations, ſet downe in generall.*

was parsed, and to proue it by reason and rule. Fiftly, by comparing the order of the translation and the order of the Author, to compose the Latine againe into the order of the Author. And so by daily practising these translations, young Schollers must needs come on very much, for that it makes all the way to learne so plaine.

☞ *Chiefe reason of the benefit of translations according to the rule, for the continuall vse of* Analysis *and* Genesis.

One principall reason is, for that this is nothing else but a continuall practice of *Analysis* and *Genesis*; that is, of resoluing and vnmaking the Latine of the Author, and then making it againe iust after the same manner, as it was vnmade. Or if we may so terme it, the vnwinding, and winding it vp againe; which is generally acknowledged to be the speedieſt way to all good learning. Now of either of these there may be three parts.

Three speciall parts both of Analysis *and* Genesis.

1. Of the *Analysis* or resoluing a sentence; first, the resoluing it out of the Rhetoricall order of the Author, into the first proper, naturall and Grammaticall order.

2. Construing, turning or translating it into English, according to the same order; giuing the true sense and force of each word and phrase.

3. Parsing as we construe.

So of the *Genesis* or making vp againe are three parts.

1. The making the same Latine againe, according to the order of the translation and the words of the Author; that they may goe surely.

2. To prooue it to be true Latine, after the manner of parsing, by the same order.

3. To compose all againe for the Rhetoricall placing of the words, according to the order of the Author, by the helpe of a few rules, and by comparing with the Author; that a child may haue a confident boldnesse, to stand against the most learned, to iustifie that which hee hath done.

Spond. This stands with all reason, that if the way of vnmaking or resoluing be so plaine thorow this rule; the way of making vp againe must needs bee as plaine and readie: for there is the same way from Cambridge to London,

don, which was from London to Cambridge.

Phil. You ſay as it is: Hence you ſhall finde by experience, that as children will ſoon learne to conſtrue and parſe their Authors thereby; ſo they will as ſoone learne to make them into Latine againe: yea they will come by daily practice, to reade the Latine almoſt as faſt out of the Engliſh tranſlation, as out of the Author it ſelfe, and proue that it muſt be ſo: and in ſhort time to do the ſame in things which they haue not learned; eſpecially, where they ſhall haue occaſion to vſe the ſame phraſe, to doe it readily whether they ſhall write or ſpeake.

Particular benefits of the vſe of Grammaticall tranſlations, and of the Rule.

Spoud.

IT is apparant by that which you haue ſaid, that you take the benefit to be very great, which may come by ſuch tranſlations rightly vſed. *Benefits of the tranſlations and the rule ſet down particularly.*

Phil. I doe indeed; and that for all theſe things following, which ſeeme moſt ſtrange and hard to be done by children.

1 Teaching to reſolue Latine Grammatically: which is the foundation of the reſt. 1 *Reſoluing Grammatically.*

2 In conſtruing, to direct to doe it artificially by Rule, and alſo in propriety of words, and in true ſenſe. 2 *Conſtruing.*

3 For parſing to do it of themſelues: as reading a lecture without any queſtion asked, vnleſſe ſome which they omit: which manner of parſing gaineth halfe the time which is ſpent therein commonly, when otherwiſe each queſtion is asked and ſtood vpon. 3 *Parſing.*

4 For making Latine, to be able to make the very ſame Latine of their Authors vpon ſure grounds; and thereby to be incouraged to goe on boldly and certainly, with cheerefulneſſe and confidence: when little children ſhall ſee, that they are able to make the ſame Latine which their Authors doe, as was ſaid, and haue alſo the Author to iuſtifie that which they haue done. 4 *Making Latine.*

5 For

5 Proving. 5 For proving Latine, ſpecially for the Syntaxe, when each principall word going before, directs thoſe which follow, except in ſome few.

6 Compoſing. 6 For compoſing artificially, by continuall comparing this Grammaticall order, to the order of the Author, and marking why the Author placed otherwiſe; and by being helped by a few rules, which I will ſhew after.

7 Vnderſtanding. 7 To helpe the yonger ſchollers to vnderſtand their lectures, ſo farre as need is; of the benefit of which vnderſtanding we haue ſpoken before.

8 Taking Lectures of themſelues. 8 Alſo to take their lectures for moſt part of themſelues, as was ſaid; to get and bring their lectures more ſurely and ſooner then by the Maſters teaching alone, as a little experience will ſhew.

9 Conſtruing and parſing out of the Engliſh. 9 To conſtrue and parſe their lectures, out of the Engliſh as out of the Latine (which is a continuall making Latine, as we heard) and ſo to reade their lectures firſt in the naturall order, then as they are in their Authors.

10 Correcting their Authors. 10 To be able to correct their Authors of themſelues, if they be falſe printed.

11 Keeping all learned in their Authors perfectly. 11 To keepe all which they haue learned in their Authors ſo perfectly, as to be able in good ſort to conſtrue or parſe at any time, in any place out of the bare Tranſlation, onely by reading them oft ouer out of the tranſlation.

12 Saue getting Authors without booke. 12 To ſaue all the labour of learning moſt Authours without booke, as all Authors in proſe; which labour in many ſchooles, is one of the greateſt tortures to the poore ſchollers, and cauſe of impatience and too much ſeuerity to the Maſters, though with very little good for moſt part: to be able as it were by playing, onely reading their Authors out of the Engliſh ouer and ouer, at meet times, to haue them much better for all true vſe and each good purpoſe, then by all saying without booke; to trouble the memory only with getting rules of Grammars and the like, and ſuch other of moſt neceſſary vſe, as the Poets: which alſo are exceedingly furthered hereby.

13 To proceed in Engliſh, as in Latine. 13 To helpe to proceed as well in our Engliſh tongue as in

in the Latine, for reading, and writing true orthography; to attaine variety and copy of Engliſh words, to expreſſe their mindes eaſily, and vtter any matter belonging to their Authors. And ſo in time, to come to propriety, choiſe, and purity, as well in our Engliſh as in the Latine.

14 To learne the propriety of the Latine tongue, as they goe forward; to be able to iuſtifie each phraſe, and in time to remember words and phraſes, for almoſt whatſoeuer they haue learned, and where. Alſo by reading *Tully*, and other purer Authors conſtantly out of ſuch tranſlations, firſt Grammatically, then Rhetorically, to attaine to make a more eaſie entrance to that purity of the Latine tongue, whereof ſundry great learned men haue giuen precepts, then by precepts alone; and much more by ioyning precepts and this practice together.

14 To learne the propriety of the Latine tongue, to iuſtifie words and phraſes, and alſo to attaine the purity of the Latine tongue.

15 By the tranſlations of the Poets, as of *Ouid* and *Virgil*, to haue a moſt plain way into the firſt entrance into verſifying, to turne the proſe of the Poets into the Poets owne verſe, with delight, certainty and ſpeed, without any bodging; and ſo by continuall practice to grow in this facilitie, for getting the phraſe and veine of the Poet.

15 To enter and traine vp ſchollers in Poetry with eaſe & delight without bodging

16 To be (as was noted) not onely in ſtead of Maſters, or Vſhers, to giue each lower lecture perfectly, for all the ſubſtance; but alſo to be after in ſtead of their owne preſence, or of Dictionaries in euery one of thoſe fourmes continually, to direct them, vntill euery one of the fourme can conſtrue, parſe, make the ſame Latine, and proue it. Hereby both to free the children from that feare which they will haue ordinarily, to go to their Maſters for euery word; and alſo to free the Maſters from that trouble and hinderance to tell them euery word, ſo oft as they forget, and the vexation and fretting to ſee the childrens dulneſſe and forgetfulneſſe. For the helpe of the Maſter, or Vſher, in the meane time what it ought to be, we ſhall ſee after in the vſe of theſe.

16 To be inſtead of Maſter or Vſher amongſt the ſchollers for giuing and preparing Lectures. To free children from feare of ſo oft asking, and the Maſters from that trouble and hinderance.

17 Hereby ſchollers hauing been well entered, and exerciſed in their lower Authors, ſhall be able to proceede to their higher Authors, *extempore*; and goe on with eaſe, by the

17 To be able to proceed in other Authors of themſelues.

by some helpe of Maſter and Commentaries.

the aſſiſtance of the Maſter, where they need, and by the helpe of Commentaries; that they may be thus inabled to conſtrue any Author, and be fitted for the ſtudies of the Vniuerſitie, at the firſt entrance thither.

18 *A helpe to weaker Maſters.*

18 Theſe will be alſo a helpe to many weaker Schoolemaſters, for right and certaine conſtruction, without ſo oft ſeeking Dictionaries for Engliſh, and proprietie of words; and ſo for parſing, and all ſorts of the former directions.

19 *To helpe weaker ſchollers to proceed in Latine in their priuat ſtudies in the Vniuerſities.*

19 Alſo, weaker ſchollers in the Vniuerſities, who haue not been ſo well grounded in the Grammar ſchooles, may proceed in their priuate ſtudies, by the vſe of ſome of theſe tranſlations, either one alone, or two or three together; and increaſe both for conſtruing, vnderſtanding, and writing Latine. Alſo they may haue continuall vſe of tranſlating both into Engliſh, and Latine; whether reading out of the Author into the tranſlation, or out of the tranſlation into the Author, or doing it by pen; and euer a direction to try all by, and as a priuate helpe: which continuall tranſlating both wayes is a moſt ſpeedy way to learning, as M. *Aſkam* proueth at large.

20 *So to helpe any who haue loſt their Latine or haue but a taſte.*

20 Likewiſe, any who haue loſt the knowledge of the Latine tongue, may recouer it hereby within a ſhort time; and they who haue had but a ſmattering, or ſome little beginning, may ſoone come to vnderſtand any ordinary Author, and proceed with pleaſure and certainty.

21 *To haue dai'y much practiſe of* Analyſis *and* Geneſis; *which is all in all, in getting all learning.*

21 Finally, hereby ſchollers may haue daily much ſure practice both of *Analyſis* and *Geneſis*; that is, reſoluing and making Latine: which as was noted, all the learned doe acknowledge to be almoſt all in all, in getting all learning, for all this practice by them is nothing elſe but *Analyſis* and *Geneſis*, as we ſhewed before.

THE GRAMMAR SCHOOLE.

Things more ſpecially obſerued in the tranſlating of the Schoole-Authors.

Spond. THeſe benefits are indeed very great, and worthy the labour of euery child, or other, who would attaine them, if it be as you ſay: yet by your fauour, many of them cannot be obtained by bare Grammaticall Tranſlations alone; as to get the propriety of both the tongues, both of Latine and Engliſh together, with variety of phraſe, the ſenſe, and the like. Therefore what courſe haue you obſerued in your Tranſlations, to make them to ſerue to all theſe purpoſes?

Things obſerued in the Tranſlations of the Schoole-Authors.

Phil. I haue obſerued theſe things following, ſo neere as I haue beeq able for the preſent: I ſhall amend them after, God willing.

1 This naturall or Grammaticall order throughout.

2 That the Engliſh Tranſlation is ſet down alone, without the Latine adioyning, to auoid the inconueniences of hauing the Latine and Engliſh together; as of making Truant, or the like: whereof I ſhall ſpeake after.

3 The propriety of the Engliſh words, anſwering to the Latine, in the firſt and naturall ſignification, and expreſſing the force of the Latine words, ſo neere as I could, is ſet down in the firſt place. And where the Latine phraſe is ſomewhat hard or obſcure to be expreſſed in our Engliſh tongue, word for word; there I haue alſo expreſſed that by a more plain phraſe, ſometimes included within two markes, almoſt like a Parentheſis, with [or] thus. Or elſe I haue ſet it euer in the Margent: where alſo I haue oft placed the meaning, with variety of other phraſes ouer-againſt the word, and noted them with a character or letter, anſwering to the word in the Text.

3 Naturall order.

2 Engliſh alone.

3 The Engliſh anſwering the Latine in propriety.

Where any phraſe is ſomewhat hard, how it is expreſſed.

Moreouer, where any phraſe is ouer-harſh in our Engliſh tongue, to expreſſe the Latine *verbatim, viz.* word for word, or in good propriety; that harſh phraſe is alſo placed in the Margent, ouer-againſt the Latine phraſe, with this marke,

Where any phraſe ſeemes ouer harſh in our Engliſh tongue.

(*Verb*)

(*Verb*) or (*ver.*) or *v.* ſignifying *verbatim*, word by word, or word for word, and the more eaſie phraſe ſet in the Text.

where there may be two ſenſes.

Likewiſe where there may be two ſenſes or conſtructions, I haue commonly expreſſed both: the more likely and naturall in the Text, the other in the Margent. This I haue done, to the end that the Scholler may ſee both conſtruction and meaning together; with the propriety of the tongue, whereunto I haue chiefly laboured.

No varying but on neceſſitie.

So that there is no varying from the propriety, ſaue where neceſſity inforced, for the improperneſſe of the phraſe in our ſpeech, or in ſome few places, where the conſtruction is eaſie and familiar; and there is ſet in the Margent (*Verb*) as was ſaid before.

The order of ſome words changed.

Laſtly, where in the Grammaticall order in Latine, the Subſtantiue goeth before the Adiectiue, the gouernour or guider firſt; in our Engliſh Dialect, the Adiectiue is moſt commonly ſet before: as *vir bonus*, a good man; not, a man good: vnleſſe the Adiectiue be diuided from the Subſtantiue; as where it paſſeth the ſignification into ſome other word gouerned of it: as *vir præſtans ingenio*, a man excelling in wit.

So in the Aduerbe *Non*: as *Non eſt*, It is not; we doe not ſay, Not it is. Alſo in the Enclyticall Coniunction *que*, and the like; as *idq*, and that.

Obſeruation in the loweſt Authors.

In the firſt and loweſt Authors is commonly tranſlated Thou, Thee, Not you; becauſe of the difficulty for children, to diſtinguiſh betweene Thou, and You.

Thus I place ordinarily the Accuſatiue caſe before the Infinitiue moode, in plaine words, for the ready and eaſie making the Latine out of it: as *Multum enim præuidiſſe dicimus*, we ſay him to haue foreſeene much: and in the Margent vſually thus; We ſay, that he foreſaw much: according to our Engliſh phraſe.

THE GRAMMAR SCHOOLE.

How to vſe theſe Tranſlations ſo, as to attaine the former benefits.

Spoud. THeſe things diligently obſerued, muſt needs be very auailable to the purpoſes, which you haue mentioned: the very propriety alone, I meane the knowledge of words, in their firſt and proper ſignification, is a ſingular helpe to learning. For reaſon will commonly teach, both the change of the ſignification by the circumſtances of the place, and alſo the cauſe of the change. But I pray you, how might my Schollers vſe theſe Tranſlations ſo, as that I might finde the benefits of them? *The manner of vſe of the Tranſlations.*

Phil. You may cauſe them to vſe them after theſe directions following:

1 Firſt, you are to ſee that euery one who is to vſe them, can repeat the rule of conſtruing, and anſwer the queſtions thereof, according to the briefeſt forme of it at leaſt. And if your leiſure will ſerue, to heare your ſelfe how they can take their Lectures of themſelues, according to the ſame. 1 *To ſee that euery one can giue the ſumme of the rule of conſtruing.*

2 Where your leiſure will not well permit you to ſee all Lectures giuen, you may appoint at the taking of the Lectures, that ſome one or two of the beſt of each fourme, doe looke vpon the Tranſlation; and in the lower fourmes doe firſt reade ouer the Tranſlation once, only to giue them ſome light, for the meaning and vnderſtanding of their Lectures; the reſt looking on their Authors, or onely harkening to the meaning: although in the higher fourms which vſe them, they will not need ſo much as once reading ouer before, vnleſſe in ſome difficult places: only he who looketh on the Tranſlation, may reade the Tranſlation after, for their more full vnderſtanding of the Lecture, and more eaſie remembrance of it. 2 *In the lower fourmes one to reade ouer the tranſlation, to giue ſome light, and looke on the Tranſlation.*

3 After that, to appoint another, firſt, to reade ouer their Lecture in the Latine diſtinctly, as it is in the Author, and to try how he can conſtrue, beating it out according 3 *To conſtrue according to the rule of themſelues.*

to

He who hath the Tranſlation only, to direct where they goe falſe:

to the rule. In the meane time cauſe him who hath the Tranſlation, to be in ſtead of your ſelfe amongſt the reſt, to ſee that they goe right; and where the conſtruer ſticketh, or goeth amiſſe, to call him backe to the rule, and wiſh the reſt to helpe to finde it out by the ſame rule.

To do as the cunning Huntſman.

And when all the fourme are at a ſtand, and none of them can beat it out, then onely he who hath the booke, to doe it; as the cunning Huntſman, to helpe a little at the default, to point and to direct them where to take it: and thus ſo many to conſtrue ouer, or ſo oft, vntill all of them can conſtrue.

☞ *The aſſiſtance of the Maſter or Vſher herein.*

In the meane time your ſelfe or Vſher, in the middeſt, both to haue an eye to them, that they take this courſe; and alſo to helpe yet further, where need is: And after the taking of the Lecture, to note out vnto them all the difficult or new words in their Lecture, to examine and direct them, for the parſing of them: and alſo to cauſe each of the fourme to marke out thoſe words, to take ſpeciall paines in them; to make them perfect aboue all the reſt: becauſe they haue learned the reſt before, and haue but ſo many new words to get in that Lecture.

☞ *To conſtrue and parſe out of the Tranſlation, is the ſureſt & moſt profitable way.*

4 According to the order as they conſtrue, cauſe them to parſe, as we ſhewed; either looking vpon the Author, or vpon the Tranſlation alone. But I finde it farre the ſurer and better, in all who are able, both to conſtrue and parſe out of the Tranſlation: becauſe thereby they are learning continually, both to make and proue their Latine; and ſo do imprint both the matter and Latine, more firmely in their memory. So alſo all of ability, to conſtrue and parſe onely out of the Tranſlation, when they come to ſay; and out of it to giue the reaſon of euery thing. This they will do moſt readily, with a little practice.

How to keepe all their Authors perfectly.

5 To the end that they may keepe all their Authors perfectly, which they haue learned (which is thought of many almoſt impoſſible, and doth indeed ſo much incourage yong Schollers, and grace the Schooles when they can doe it) let them but vſe this practice: Euery day

☞

after

after that they haue ſaid their Lectures, cauſe each fourme which vſe theſe tranſlations, to goe immediately to conſtruing ouer all which they haue learned, each day a piece, euery one a ſide of a leafe, or the like in order, vntill they haue gone thorow all; conſtruing it onely out of the tranſlation: to ſpend an houre or more therein, as time will permit: one or two who ſit next vnto the Conſtruer, to looke on the Tranſlation with him, to helpe where hee ſticketh; the reſt to looke on their Authors. Appoint withall ſome of the Seniors of the fourme, to examine ſhortly the hard words of each page as they go; I meane thoſe words, which they marked when they learned them.

To conſtrue or reade oft all which they haue learned, out of the Tranſlations; to make and keepe all perfect, by oft repetitions. Manner hereof.

And when they become perfect in conſtruing out of the Engliſh, cauſe them for more ſpeedy diſpatch, but onely to reade their Authors into Latine, forth of the Tranſlation; firſt in the Grammaticall order: after as they are in the Author. They will thus ſoone runne ouer all which they haue learned, without the leaſt loſſe of time: for this will be found the beſt beſtowed time, to keepe perfectly that which they haue gotten. And what they can ſo conſtrue or reade out of the Engliſh into Latine, they can alſo do it out of the Latine into Engliſh ordinarily.

Then, as they waxe perfect in that which they haue learned, and grow a little to vnderſtanding; they may practiſe of themſelues by the ſame meanes, to reade ouer the reſt of their Author, which they learned not, or ſome eaſie Author, which they haue not read; as firſt *Corderius*, or the like, by the help of the ſame Tranſlations: firſt to conſtrue *ex tẽpore* amongſt themſelues, after to reade out of the Tranſlations; according to the ſame manner as they did in that which they haue learned: wherein they will do more then you will eaſily beleeue, vntill you ſee experience.

To reade ouer other Authors after the ſame manner.

So in higher Authors tranſlated. Practice will make them very prompt, both in Engliſh and Latine.

After this, as they come to higher fourmes, and more iudgement, they may be appointed likewiſe to reade *extempore* ſome other Author, whereof they haue the Tranſlation to direct them; and that both out of the Author into Engliſh: firſt, after the Grammaticall manner; and then in a

good Engliſh ſtile: afterwards out of the Engliſh into Latine, both wayes, both in Grammaticall order, and after in Compoſition, according to the Author. And within a time that they haue beene thus exerciſed, they will be able to do this, almoſt as eaſily and readily, as that which they haue learned. I find *Tullies* ſentences, and *Tully de natura Deorum*, with *Terentius Chriſtianus*, to be ſingular books to this purpoſe for the beſt vſes.

The fruit hereof. By this meanes it muſt come to paſſe by daily practice, that they ſhall attaine to the phraſe, ſtile and Compoſition of any Author which they vſe to reade oft ouer, and to make it their owne; euen of any piece of *Tully* himſelfe (as was ſaid) and much ſooner then can be imagined, vntill triall be made: though this muſt needes require meete time. For what thing of any worth can be obtained, but by time, induſtry, and continuall practice? much leſſe ſuch copy, choyſe propriety, and elegancy, as *Tully* doth affoord.

Obiections againſt the vſe of Tranſlations in Schooles anſwered.

Spoud. AS you haue ſhewed me the benefits which may come by Grammaticall Tranſlations; and alſo how to vſe them, that Schollers may attaine the ſame: ſo giue me leaue to propound what doubts I may ſuſpect concerning the ſame for the preſent; and moe hereafter, as I ſhall make triall of them.

Phil. Very willingly; for I do deſire to find out all the inconueniences that can be imagined, which may come by them: but for mine owne part, I can find none, if they be vſed according to the former direction; and yet I haue done what I could, to finde out whatſoeuer euils might be to follow of them. Obiect whatſoeuer you can, I thinke I am able plainely to anſwer it, and to ſatisfie you fully in euery point.

Spoud. I will therefore deale plainely with you, in what I can conceiue for the preſent. *Obiect.*

THE GRAMMAR SCHOOLE.

Obiect. 1. Tranſlations in Schooles haue not been found to bring any ſuch benefit, but rather much hurt; and therefor the beſt and wiſeſt Schoole-maſters haue not beene wont to ſuffer any of them amongſt their Schollers.

Phil. I will firſt anſwer you for the benefits: That it is true indeede, that theſe vſes and benefits cannot be made of any other Tranſlation of any one of our Schoole-Authors. The reaſons are euident: firſt, becauſe none of the Tranſlators, ſo farre as I know, haue followed, nor ſo much as propounded to themſelues to follow this Grammaticall rule in Tranſlating: which you ſee is the meane foundation of all true conſtruing, parſing, making and trying Latine: and of all theſe benefits, to keepe Schollers to goe ſurely. Secondly, none of them which I know, haue laboured to expreſſe the propriety and force of the Latine, in the firſt and natiue ſignification; which this intendeth continually: and how much lieth vpon the knowledge of the propriety of the words, for the certaine getting of any tongue, euery Scholler knoweth. Thirdly, none of them haue indeauoured by a double Tranſlation to make all things plaine, as theſe do euery where; labouring to expreſſe with the words, and Grammar, the ſenſe and meaning alſo in all obſcure places, with variety of Engliſh words or phraſe: to the end to teach children thereby, Grammar, propriety, ſenſe, with variety of phraſe to expreſſe their minds in Engliſh, as well as in Latine: and all vnder one, that nothing bee wanting.

Theſe vſes and benefits cannot be made of any other Tranſlation of the Schoole-Authors, but the Grammaticall, and why?

The Tranſlators haue ſeemed to ayme either onely or principally, at the meaning and drift of the Author; which benefit alone they do in ſome ſort performe: but for the reſt of the benefits and vſes, or for the moſt of them (as for true conſtruing, parſing, making and trying Latine, which are the chiefe things here mentioned) they either ſet the learner at a *non plus*, or carry him ordinarily cleane amiſſe. And therefore there is no maruell, if in that reſpect they be vtterly diſliked. Triall in any of them, compared to the rule and the other limits, and eſpecially how in conſtruing,

What the Tranſlators haue aymed at. The Tranſlations of our Schoole-Authors extant, do performe none of the benefits which theſe Grammaticall Tranſlations do aime at chiefely.

parsing, and the like, they carry the learner vtterly out of the way, will presently shew the truth hereof, and commonly in the very first sentence of them. I will set downe the words in one or two.

Esops *Fables construed thus*:

Examples of the Translations extant, to manifest the truth hereof.

Dum whilst, *Gallinaceus* the dunghill, *Gallus* Cocke, *Verrit* scratched, *Stercorarium* in the dunghill.

Tullies *Offices translated thus*:

Marci Tullij Ciceronis de officijs ad Marcum filium liber primus.	*Marcus Tullius Ciceroes* first booke of duties to *Marcus* his sonne.

Try all to construe by these.

Trie in any one of these, whether a child can construe one sentence right and surely, according to the Grammar, or in any certainety of the propriety of the words, or be able to parse or make Latine, or the rest: though some of these Translators were learned, and gaue the sense; yet you may perceiue that they aimed not at these ends here mentioned, or few of them.

Thus you see what I haue answered concerning the benefits: now let vs heare what you say concerning the hurt comming by them.

Obiect. 2. *Spoud.* Besides that they leade Schollers amisse very ordinarily in construing, almost in euery sentence; They are found also to make Schollers Truants, or to go by rote (as we commonly call it) which is worse.

A. Phil. For the first part, that they leade Schollers amisse, I haue answered; that, that is onely in such Translations, which respect the sense alone, but do not respect the Grammar.

Secondly,

Secondly, for making Truants, I answer; that these Grammaticall translations being thus meerely English, and seperate from the Latine altogether, can neuer indanger any way to make Truants, if they be vsed according to the directions prescribed. For first, for construing Latine, there can be no likelihood hereof, if the Translation be onely vsed; first to giue some light and vnderstanding of the Lecture amongst the younger; after, to be only in place of the Master, where he cannot be himselfe.

Grammaticall translations seperate from the Latine, cannot indanger any to make them Truants if they be right vsed.

Also, where all of the fourme cannot beat out the construing by the Grammaticall rule, there to direct and point it out how to take it. Likewise, to giue propriety of English, and to guide the Schollers in place of the Master (who cannot be alwayes with euery one) to the end, that in all things they may go surely. Secondly, for construing and making the Latine out of the Translation, it chiefly consists vpon vnderstanding and conceit; and shall more stirre vp the wit and memory to get propriety and copie of words and phrases, then all getting without booke can possibly do. In getting without booke alone, words and sentences may be learned, as by Parrats, without any vnderstanding: hereby children must needs vnderstand them: For, hauing nothing but the bare translation, they must be driuen of necessitie to beate out the Latine, by learning and by reason, with diligence; and so stirre vp their memories continually. Also, hereby whensoeuer they shall haue againe the same English words or phrases to make in Latine, to write or to speake; the verie same Latine words and phrases, which they learned in their Authors, do come straightwayes to their memories to expresse their mindes. And in what things they can giue Latine to the English, in that, as was said, they can ordinarily giue English to the Latine.

Indeede, where the Translation is ioyned with the Authour, and so they are set together answerably word for word, either as the Interlineall set ouer the head, or the English word or phrase set after the Latine; there the eye of the

There is great difficulty to vse an interlineall translation, or Latine ioyned to the English.

child is no ſooner vpon the one, but it will be vpon the other: and ſo the memory is not exerciſed, neither can this miſchiefe be auoided. Yea, where the Author is of the one page, the tranſlation is on the other oueragainſt it (like as it is in *Theognis*, and ſome other Greeke Poets) there muſt be much diſcretion for the right vſing of them; otherwiſe many inconueniences muſt needs follow amongſt children. But in theſe bare tranſlations ſo by themſelues, theſe ſurmiſed dangers are preuented; if they be vſed as hath beene ſhewed. Although for them who are of full diſcretion to vſe them (as thoſe who would ſtudy priuately for the recouering their Latine, or increaſing therein) it may be the moſt profitable of all, to haue the tranſlation oueragainſt the Latine, directly on the other page, after the manner as *Theognis* is printed; that folding the booke; they may looke vpon the one, when they would find out the other; and yet haue the other euer at hand, as a Maſter, to helpe in an inſtant, where they need.

3. *Ob. Sp.* But the Schollers may be idle, when they ſeeme to be conſtruing, when as one onely conſtrueth, and the reſt looke on their bookes.

How to preuent idleneſſe or negligence in the vſe of the tranſlations, ſo that one cannot bee idle, while they are in hand with theſe.

A. Phil. So they may be idle in whatſoeuer exerciſe they do amongſt themſelues, vnleſſe the Maſter be vigilant: but let the Maſter vſe any diligent circumſpection, and they cannot poſſibly be idle in this, of all other; no not one in any fourme. For, let but the Maſter or Vſher haue an eye to all in generall, though they bee in hand in hearing any fourme; and where they do marke or but ſuſpect any one of all the fourmes to be careleſſe, or not to attend; there let them ſtep to ſuch a one of a ſuddaine, and bid him ſet his finger to the laſt word which was ſpoken: and ſo, if any be idle, he may be caught preſently. Prouided alwayes, that no one keepe his finger at the book, leſt by them the Truants ſee where it is; but euery one to vſe only his eye and his eare. Some of the moſt negligent and ſtubborne ſo ouertaken now and then, and ſharply corrected for enſample, will continually keepe all the reſt in order and diligence, at this time

time ſpecially. This practice may ſerue for whatſoeuer they conſtrue, parſe, or examine together, to keepe them from loytering or careleſneſſe.

4. *Ob. Spoud.* Well: you ſeeme to haue anſwered the euils which I feared for the Schollers; I ſhall thinke further of them. But there may be greater inconueniences in them concerning the Maſters: as 1. Theſe may be a meanes to make the Maſters idle, by freeing them from giuing Lectures, and much other imployment about the ſame, which they are wont to be exerciſed in.

Phil. The beſt things may be abuſed ſome way: but otherwiſe there cannot be any ſuch danger of idleneſſe to the Maſter, who makes conſcience of his dutie, or hath any deſire to ſee his Schollers to profit; but an incouragement hereby to take all poſſible paines, by ſeeing the eaſe and fruit of his labours. Alſo, beſides the continuall eye that he is to haue, that euery one bee painfully exerciſed by them in euery fourme, and his marking out all the difficult words, that they may labour thoſe aboue all, and helping in each fourme where neede is, the Maſter may beſtow the more time with the higher fourms; and in poaſing and examining, which is the life of all learning, as hath beene and ſhall be ſhewed further in due place. As before Lectures, he may ſpend more time continually in examining parts, and in more exquiſite reading Lectures in the higher fourmes, or hearing them to reade their owne Lectures, which is farre the beſt of all; or taking paines with the firſt enterers for euery tittle; ſo in examining and trying exerciſes and Lectures after.

Theſe, no meanes to make Maſters idle, but contrarily to incourage them to take all paines.

Spoud. You ſeeme to be maruellous confident in all things, for the vſe and benefit of theſe tranſlations; and to make a principall reckoning of them.

Phil. I do indeed make a principall account of them very iuſtly; and do acknowledge my ſelfe bound vnto God chiefely for them, aboue all other things which he hath made knowne vnto me in all my ſearch and trauell.

The account to be made iuſtly of theſe tranſlations.

For theſe are for me in ſtead of mine owne ſelfe, hearing

and directing in euery other forme which I cannot be withall, or as ſo many helpers. And by the helpe and benefit of theſe, all my younger Schollers do ſeeme to attaine almoſt double learning to that, that by mine owne paines being farre greater, and my griefe much more, I was euer able to bring them vnto before. For, before the time that I came to the knowledge and vſe of theſe, as I taught at one end, my children would forget at another; and be as raw in that which was learned a quarter or halfe a yeere before, as if they either had not learned it, or neuer learned it well; which was no ſmall griefe vnto me whenſoeuer they were examined: but now take them where you will of a ſodaine, in all the Authors which they haue learned; and they ſhall be able in good ſort, not onely to conſtrue or parſe, but alſo to reade out of the Engliſh into the Latine and proue it: at leaſt ſo many of them as are apt, and the reſt in better manner then I could haue expected of them, vnleſſe the fault be in my ſelfe; and that without any loſſe of time: and to go faſter forward in their Authors then euer they were wont to do; and without any ſuch fretting or vexing to my ſelfe, though I haue but ſome one written copie in a fourme. Now trie this amongſt your Schollers, whether they be able to do the like at any time of a ſodaine, by all your labour. For mine owne part, I could neuer by all meanes attaine vnto it in any meaſure, eſpecially hauing many fourmes: neither can I ſee how I could haue done it, vnleſſe I had had ſo many bodies, or ſo many to haue beene continually in my place, in each fourme one.

Triall to make all this euident.

A ſmall triall will ſoone make this euident; prouing ſome Schollers with them, others learning the ſame things without them, in ſome quarter or halfe yeeres ſpace, whether haue learned more and the ſurelier. And therefore I dare be bold to commend this vnto you vpon moſt vndoubted experience.

Spoud. I do not doubt then, but, vpon this ſo happy an experience, you haue thus tranſlated many of our Schoole Authors.

Phil.

Phil. I haue indeed taken paines in translating so many of them, as I haue had occasion for my schollers to vse, since God made knowne vnto me the benefit of them; and haue either finished them wholly, or some part of each of them; and hope in time to goe thorow them wholly, if the Lord vouchsafe me life. As namely, to begin at the lowest: *Schoole-Authors translated Grammatically.*

Schoole-Authors translated, or in hand.
- *Pueriles confabulatiunculæ.*
- *Sententiæ pueriles.*
- *Cato.*
- *Corderius* Dialogues.
- *Esops* Fables.
- *Tullies* Epistles gathered by *Sturmius.*
- *Tullies* Offices, with the books adioyned to them; *de Amicitia, Senectute, Paradoxes.*
- *Ouid de Tristibus.*
- *Ouids Metamorphosis.*
- *Virgil.*

Also these books following, whereof I find great benefit: *Other bookes also translated Grammatically for continuall helps in schooles.*

1 *Tullies* Sentences for entring schollers, to make Latine truely and purely in stead of giuing vulgars, and for vse of dayly translating into Latine, to furnish with variety of pure Latine and matter.

2 *Aphthonius* for easie entrance into Theames, for vnderstanding, matter and order.

3 *Drax* his phrases, to help to furnish with copy of phrase both English & Latine, and to attaine to propriety in both.

4 *Flores poëtarum*, to prepare for versifying; to learne to versifie, *ex tempore*, of any ordinary Theame.

5 *Tully de Natura deorum*; for purity, easinesse, variety, to helpe to fit with a sweet stile for their disputations in the Vniuersities.

6 *Terentius Christianus.*

Of the further vses of all of which I shall speake in their proper places: though this I must needs confesse vnto you, that I know them all to be very imperfect, and to haue many defects: which I euery day obserue, and am continually amending, hoping to bring them to much more perfection, *Translations as other things defective.*

as

as either my ſelfe, or you, or any other good friend, to whoſe hands they ſhall come, ſhall obſerue the ſlips, & God vouchſafe life and his gracious aſſiſtance. In the meane time I intreat you to ſuſpend your iudgement, vntill you haue ſeene ſome triall, if you haue any further doubt concerning the benefit of them; and then to let me heare plainly as you finde.

Of conſtruing *ex tempore.*

Spond. I Reſt in theſe your anſwers, which you giue vpon your experience, for the doubts which may be made concerning the Grammaticall tranſlations, and ſo for the vſe and benefits of them; and alſo for the conſtruing of thoſe lower Schoole-Authors, which are ſo tranſlated. But when your Schollers haue gone thorow theſe Authors; what helps may they vſe for the higher Schoole-Authors; as *Horace*, *Perſius*, and the like; and ſo for all other things to be conſtrued *ex tempore*?

What helps to be vſed for higher Authors.

Phil. By this time they will do very much in conſtruing any ordinary Author of themſelues, *ex tempore*; through their perfect knowledge and continuall practice of the rule of conſtruing, and by that helpe of their reading in the lower Authors: I meane the help of the matter, words and phraſe which they are well acquainted with, and of being able to caſt the words into the naturall order.

Remembring euer to caſt each ſentence into the naturall order.

Yet beſides theſe, and the aſſiſtance of the Maſter where need is, they may vſe all theſe helpes following:

1 The beſt and eaſieſt Commentaries of the hardeſt and moſt crabbed Schoole-Authors; as M. *Bond* vpon *Horace*: who hath by his paines made that difficult Poet ſo eaſie, that a very child which hath been well entred, and hath read the former Schoole-Authors in any good manner, may goe thorough it with facility, except in very few places. Of him, it were to be wiſhed, for his ſingular dexteritie, in making that difficult Poet plaine in ſo few words, that he would take the like paines in the reſt of that kinde: as in *Perſius* and *Iuuenal*, for the great benefit of Schooles.

1 *Commentaries of the hardeſt Authors.* Bond *vpon* Horace.

Or

Or that ſome other would doe it, following his example.

Next vnto him, of thoſe which I haue ſeene, are theſe: *Murmelius* and *Buſchius* vpon *Perſius*, a double Commentarie; the one ſhortly expreſſing the matter, and beating out the ſenſe and meaning, the other the words. *Lubin* alſo vpon *Perſius* and *Iuuenal*, is much commended. For ſhort Comments and Annotations of *Virgil*, there may be vſed *Ramus* vpon the Eclogues and Georgicks. Alſo the *Virgils* printed with H. *Stephens* annotations; and with *Melanthons*.

Murmelius printed at Paris. 1531.

Lubin on Perſius and Iuuenal.

Helpes for Virg. with Melancht. annotations printed at Witeberg. 1598.

2 Where they haue no help but the bare Author, and that they muſt conſtrue wholly of themſelues, call vpon them oft, to labour to vnderſtand and keepe in freſh memory the Argument, matter and drift of the place, which they are to conſtrue: which matter, they may either finde prefixed generally before the beginning of the Treatiſes, or Chapters, in the Arguments, or elſe they are to demand the vnderſtanding in generall, of the Maſter or Examiner, what the matter of the place is, or what it is about. Otherwiſe many places may trouble the greateſt ſchollers at the firſt ſight.

2 Vnderſtanding the Argument, matter and drift in generall.

3 To conſider well of all the circumſtances of each place, which are comprehended moſt of them in this plaine verſe:

Quis, cui, cauſa, locus, quo tempore, prima ſequela.

That is, who ſpeakes in that place, what he ſpeakes, to whom he ſpeakes, vpon what occaſion he ſpeakes, or to what end, where he ſpake, at what time it was, what went before in the ſentences next, what followeth next after. This verſe I would haue euery ſuch ſcholler to haue readily; and alwayes to thinke of it in his conſtruing. It is a very principall rule for the vnderſtanding of any Author or matter whatſoeuer.

3 To conſider the common circumſtances of places. This verſe comprehending the chiefe circumſtances of places to be euer in minde. It is a principall rule for the vnderſtanding of Authors or matter.

4 In all hard words or phraſes let them firſt call to remembrance where they haue learned them, or the primitiue word whereof they come, or ſome words neere vnto them: or otherwiſe to ſearch them out by inquiring of the Maſter, Vſher, or ſome fellow; or of the Dictionaries, which they ought to haue euer at hand.

4 To ſearch out euery hard word and phraſe.

And in conſtruing their own Authors, let them remember that

that generall precept, to marke the new words with a line vnder them, as was aduiſed before; that they may oft go ouer them: or if they feare they cannot ſo remember them, to write them in their bookes ouer the word, or in the margents oueragainſt the words in a fine ſmall hand, it will not hurt their bookes: or for ſauing their bookes, let euery one haue a little paper booke, and therein write only all the new and hard words as was obſerued generally, to be very perfect in thoſe each way, by oft reading ouer; and ſo they ſhall come on very faſt: hauing thoſe (as I ſaid) they haue all. So that theſe things obſerued, ſhall accompliſh your deſire.

Or to haue each a little paper booke to note all new and hard words in.

The ſumme of all for conſtruing without Commentarie or helpe.

1 Conſider and wey well the generall matter and argument.

2 Marke all the hard words in their proper ſignifications.

3 Keepe in minde what verſe of the circumſtances of places; *Quis, cui, &c.*

4 Caſt and diſpoſe the words in the proper Grammaticall order.

☞ 5 See that nothing be againſt ſenſe, nothing againſt Grammar: but if either the ſenſe be abſurd, or conſtruction againſt Grammar, caſt it, and try it another way vntill you finde it out.

Seuerall kinds of conſtruing or expounding.

Finally, giue me leaue to adde this, before we end this matter of conſtruing; That all theſe kinds of conſtruing, or rather of expounding and expreſſing their minds, may be vſed by ſchollers of ripeneſſe, and with much profit.

1 According to the bare words in their firſt ſignification, and in the naturall order plainly.

2 According to the ſenſe to expreſſe the minde of the Author with vnderſtanding.

3 More elegantly, in fineneſſe of words and phraſe.

4 Paraphraſtically, by expoſition of words and matter more at large, to make as it were a Paraphraſe of it. And to do this laſt in good Latine, where they are of ability.

Spoud. Sir, you haue ſatisfied me at large for all this matter of conſtruing: now I pray you let vs come to parſing, and the

the manner of it, which followeth next; that I may haue your helpe therein. For this hath beene no leſſe wearineſſe and vexation vnto me, then the conſtruing hath beene.

Phil. Before we come to parſing, let me alſo tell you this one thing: That beſides my Schollers ordinary Lectures, and repeating daily ſome part of that which they haue learned in the lower fourmes; I finde very great good in cauſing them euery day in each fourme to conſtrue a piece of their Authors, where they haue not learned; and that *extempore*, a ſide, or a leafe at a time, as leiſure will permit: hearing them either my ſelfe, or by ſome other very ſufficient; how they can doe it; and poſing onely ſome hard things as they goe forward: noting alſo the harder words, and more difficult places, as was ſhewed. Alſo in thoſe bookes, whereof they haue Tranſlations, I cauſe them by courſe ſometimes to conſtrue or reade the ſame, out of the Tranſlations: as at other times to reade out of the Author into Engliſh; according to the manner of the Tranſlation.

A moſt profitable exerciſe, to cauſe the Schollers dayly to conſtrue ſome things ex tempore, beſides their ordinarie Lectures.

Spond. This muſt needs be exceeding profitable: I likewiſe will put it in practice forthwith, if God will; and doe heartily thank you for imparting it vnto me. But now if you haue done, to the matter of parſing.

Phil. Let me heare of you, what courſe you haue vſed therein, and I will ſupply whatſoeuer I can.

CHAP. IX.

Of Parſing, and the kinds thereof; and how children may parſe of themſelues readily and ſurely.

Spond.

FOr parſing, I haue followed the common courſe; which is this, ſo farre as I haue ſeene or heard: viz. To parſe ouer all my yongeſt, euery word; and euen in the ſame order as the words doe ſtand in their Authors: teaching them what part of ſpeech euery word is, how

The vſuall manner of parſing.

how to decline them; and so all the questions belonging thereunto: and what each word is gouerned of; the rules for euery thing, and the like.

How to teach children to parse of themselues most surely and readily.

Herein, after long and much labour, I haue found very little fruit, through the hardnesse of it, and the weakenesse of the childrens memories, to carrie away that which I told them: much lesse haue I been able to make my little ones, no not in the second or third fourmes, so to parse of themselues, as to giue a true reason of euery word why it must be so; according to that which I saw in the note, what might be done in parsing. Now if you haue seene the practice thereof, let me heare it of you, I intreat you; and that in so few words as you can.

Phil. Yes indeed, I haue seene the practice hereof, and do know it, that children will do very much, to ease and delight both the Master and themselues exceedingly. Besides some of the best of those which you mention (as the shewing the yongest how to parse euery word) I haue learned to obserue these things following, and find maruellous light, easinesse, sureneſſe, and helpe of memory by them:

The certaine direction for parsing.

1 To parse as they construe, euer marking the last word.

1 To cause the children euer to parse as they construe, according to the Grammaticall rule of construing, and the Translations; alwaies marking the last principall word which went before in construing: wherein (as I shortly shewed you before) the very child may see euery principall word going before, gouerning or ordering that which followeth; and so he hath therein a guide leading him by the hand for all the Syntax at least: except in the exceptions mentioned in the Grammaticall rule; as of Interrogatiues, Relatiues, &c. which they will soone know: and where one word gouernes diuers things; as in that example,

Dedit mihi vestem pignori, te presente, propria manu.

Where the word *Dedit* gouernes most of the rest in a diuers consideration.

2 To remember if they haue not learned the words before.

2 To aske among them euery word of any hardnesse, whether they haue not learned it before? and if they haue, to repeat where. As it was before, so it is there for the most part.

3 For

3 For the Etymologie; all the difficulty is in theſe three parts of ſpeech, Nowns, Verbs, and Participles; the reſt being ſet down in the Accedence, or eaſily known as was ſhewed before. And in all words of theſe three parts, do but tell them what examples they are like in the Accedence: which examples being knowne, wil preſently bring to their vnderſtanding all the queſtions depending on them and their anſwers. As, of what part of ſpeech the words are; of what declenſion or Coniugation: ſo the declining, Caſe, Gender, Number, Perſon, Mood, Tenſe, &c. Alſo with a little practice they will ſoon gheſſe at them, themſelues; & that very right, to ſhew what examples they are like, either by the Engliſh, or Latine, or both. The ſame would be alſo for the Syntax, both in agreements and gouernments, euer to ſhew what examples they are like. The example makes the rule moſt plaine, and imprints all in the childes memory.

3 To marke in Nowns, Verbs, Participles, what examples they are like. The reſt are in the booke.

Paralleling by examples in the Syntax likewiſe.

To make this plaine to the capacity of the ſimpleſt, I will adde one onely example, particularly examined out of the two firſt verſes of *Qui mihi diſcipulus, puer es, &c.*

An example of parſing ſet down at large, to direct the vnderſt.

Firſt, be ſure that the child know the meaning of them, and can conſtrue them perfectly, as thus:

Firſt conſtrue truely.

Puer Oh child, *qui* who, *es* art, *diſcipulus* a Scholler, *mihi* to me, *atque* and, *cupis* doſt couet (or deſire) *doceri* to bee taught; *ades* come, *huc* hither; *concipe* conceiue (or conſider well) *dicta hæc* theſe ſayings, *animo tuo* in thy minde.

Parſe as they conſtrue.

In this ſentence, parſe the child after the ſame manner; and examine him accordingly. As aske, where he muſt begin to parſe? he anſwereth at *Puer*, Oh boy, becauſe he began to conſtrue there. And if you aske why he began to conſtrue there? he anſwers by the rule of conſtruing, which biddeth, If there be a Vocatiue caſe to begin commonly at it. Then aske what *Puer* is like? he anſwereth, like *Magiſter*: which being known of him, and he perfect in his examples, can tell you by *Magiſter*, what declenſion it is, how to decline it, and the number; and alſo by the increaſing of it ſhort in the Genitiue caſe, he can tell you, it is the Maſculine Gender by the third ſpeciall rule.

Examining in parſing.

Puer.

For the caſe; that it is the Vocatiue, knowne by calling, or ſpeaking to the child. And if you aske, why it may not be *pueri* nor *puero*, but *puer*; he anſwereth, becauſe it is the Vocatiue caſe, which is like the Nominatiue.

Qui. Afterwards, demanding what muſt be parſed next; he anſwereth *qui*; becauſe *qui* is next in conſtruing: and alſo that *qui* is a Pronoune Relatiue, ſet down in the Accedence, and there declined. Alſo that it is the Nominatiue caſe, comming before the Verb *es*, following it next, by the rule of the Relatiue; When there commeth no Nominatiue caſe: as, *Miſer eſt* qui *nummos admiratur*, qui admiratur. So qui es. For the Gender likewiſe; that it is the Maſculine Gender, becauſe ſo is his Antecedent *puer* going next before in conſtruing: with which the Relatiue agreeth, by the rule of the Relatiue: The Relatiue agreeth, &c. as *vir ſapit qui pauca loquitur:* vir qui. So puer qui. Alſo he can ſhew it, to be the Maſculine Gender, becauſe in words of three terminations, the firſt is the Maſculine, the ſecond the Feminine, the third is the Neuter. Likewiſe he can tell why it muſt be *qui*, not *cuius*, nor *cui*, nor any other; becauſe it muſt be the Nominatiue caſe to the Verbe, by the rule of the Relatiue; becauſe no other Nominatiue caſe commeth betweene them. So all other queſtions. For Perſon; it is made the ſecond perſon here, by a Figure called Enocation, becauſe it agreeth with *puer*, which is made of the ſecond perſon; and by the ſame figure Enocation, as euery Vocatiue caſe is, by reaſon of *Tu* vnderſtood.

Es. Then followeth *es*, art: of which word the child can giue you all the Queſtions; becauſe he hath learned it in his Accedence, and is perfect in it. If you aske why it muſt be *es*, and not *eſt*, nor any other word; he anſwereth, becauſe it is Thou art, not He is, nor I am: and alſo becauſe in that place *qui* his Nominatiue caſe is of the ſecond Perſon, as was ſaid. If you then aske what is parſed next; he anſwereth *Diſcipulus.* *diſcipulus*, becauſe he conſtrued ſo: and *diſcipulus* is like *Magiſter*. Which being knowne, the child can tell the queſtions of declining, Gender, Caſe, Number, and the reſt

apper-

appertaining thereto. If you demand further, why it muſt be *Diſcipulus*, and not *Diſcipulum*; why it muſt be a Nominatiue caſe after the Verbe, and not an Accuſatiue according to the rules, The Accuſatine followeth the Verbe; and alſo that rule, Verbes Tranſitiues are all ſuch, &c. He anſwereth, becauſe this Verbe *Sum es*, is a Verbe Subſtantiue intranſitiue, not a tranſitiue; and therefore will haue ſuch caſe after it as it hath before it: as *Fama eſt malum*, eſt malum. And that other rule for the Accuſatiue after the Verbe, is of Tranſitiues, whoſe action paſſeth into another thing. So to proceede thorowout for ſhortneſſe, thus:

Mihi] is parſed next, becauſe it is next in conſtruing. It is a Pronoune ſet downe in the booke. All the queſtions are plaine in it, except why it muſt be the Datiue caſe: which is, becauſe it is gouerned of *es*, the principall gouernour going before, by the rule of the Datiue caſe after *ſum*: Alſo *ſum* with his compounds, except *poſſum*, *&c.* and for that, one word may gouerne diuers caſes; or it may be gouerned of *Diſcipulus* the Subſtantiue, by the rule of the later of two Subſtantiues, turned into a Datiue: wherein the Engliſh rules are defectiue. The rule in Latine is, *Eſt etiam vbi in Datiuum vertitur, &c.* *Mihi.*

Atq] is next in conſtruing; and therefore in parſing. It is a Coniunction Copulatiue, ſet downe in the booke. It is alſo a Compound Coniunction; compounded of *at* and *que*. It is put here to couple theſe members of the ſentence together, viz. *Cupis doceri*, with that going before. *Atq.*

Cupis] is next: It is like *Legis*, Thou readeſt. Which being knowne, the child can tell you what Coniugation, Moode, Tenſe, Number, Perſon, the word *Cupis* is; and why it muſt be ſo, and not *cupiunt*, nor any other word; becauſe *atq.* couples like Moodes and Tenſes: and it is, Thou coueteſt. Other queſtions which fall out in declining, the child can tell; as, why it is *Cupini*, by the exception of the rule *Fit pio, pi.* And why *Cupitum*, by the *Cupis.*

rule of the ending of the Preterperfect Tense in *vi*. *Vt fit tum.*

Doceri. *Doceri*] is parsed next, because it is construed next. it is in my booke, saith the child, and it signifieth to be taught. Thus hee can answer all the questions, why it must be *doceri*, not *docere*: also why it must come next; because an Infinitiue Moode doth commonly follow another Moode.

Ades. *Ades*] is next in order, and is in all things like *es* in *sum*, compounded of *ad* and *sum*: and it must be so, because it is Come thou, nor *adest* nor *adsunt*.

Huc. *Huc*] is next in construing, because Aduerbes are vsually ioyned to the Verbs, to declare their signification. It is an Aduerbe of place, signifying hither, or to this place.

Concipe. *Concipe*] is like *Lege*, Reade thou. This being knowne, the part of Speech, Moode, Tense, Number, Person, and most questions of it are knowne; except two or three of the compounding it with a Preposition, and of changing of the letters *a*, into *i*. Which are to be learned after by the rule in their booke.

Dicta. *Dicta*] is next, because the Substantiue, which is more principall, and to which the Adiectiue agreeth, must go before the Adiectiue in parsing; though in our English, Adiectiues go before. It is like *Regna*. The Accusatiue case, Neuter Gender, Plurall Number, following the Verbe *Concipe*, by Verbes Transitiues. And the Neuter Gender by my rule of all words like *Regnum. Omne quod exit in um.* And *Neutrum nomen* in *a*. It must also end in *a*, in the Accusatiue case, Plurall Number, because all Neuters do end so in three like cases. It is deriued of the Supine *dictu*, by putting to *m*.

Hac. *Hac*] is a Pronoune demonstratiue, agreeing with *dicta*, by the rule of the Relatiue, and it must be so by that rule.

Animo. *Animo*] followeth next. The Substantiue to be set before the Adiectiue; it is like *Magistro* in all. The Ablatiue case, because it signifieth in the minde, and not into the minde: because, in, without this signe, to, serues to the Ablatiue case, and is a signe thereof. It is also by the rule, Sometime this

this Prepoſition In, is not expreſſed, but vnderſtood.

Two] A Pronoune poſſeſſiue, like *bono* or *meo*, but that it wants the Vocatiue caſe. It is ſet downe in my booke, and doth agree in all things with *animo*; by the rule of, The Adiectiue, whether it be Noune, Pronoune, or Participle, agreeth with his Subſt. &c. And ſo on for the reſt. *Two.*

In this firſt kinde of parſing, you may at the firſt entrance, aske them the Engliſh of each word, and cauſe them to giue you the Latine, and ſo to parſe, looking on their Latine bookes, to incourage them; iuſt in the manner as is ſet downe. *Manner of hearing their Lectures.*

After a little time cauſe them to do it, looking onely vpon the Engliſh Tranſlation.

Then (which is the principall, and wherein you will take much delight) cauſe them amongſt themſelues to conſtrue and parſe out of the tranſlation vntill they can ſay, or out of their Authors, whether they can ſooner: but when they come to ſay, cauſe them to ſay each ſentence, firſt in Engliſh, then to conſtrue and parſe them; and all with their bookes vnder their armes: what they cannot repeate ſo, they will do it if you aske them queſtions of it. You ſhall find by experience, that with a little practice, all who are apt will do this as ſoone, readily, and perfectly, as looking vpon their books (if ſo that they but vnderſtand the matter well before) and ſo they will make all their owne moſt ſurely. Thus I would haue them to do in *Sententiæ*, *Confabulatiuncula* and *Cato*, if you will. After in the middle fournes, as in *Eſops* Fables, *Ouid de Triſtibus*, or *Ouids Metamorphoſis*, *&c.* (becauſe either the matter is not ſo familiar and eaſie to remember, or the Lecture longer) I would haue them to parſe thus, looking vpon their tranſlation; but then to parſe wholly in Latine: and I can aſſure you by ſome good experience, that through Gods bleſſing, you will admire their profiting.

Spond. Surely Sir, this way of parſing is moſt direct and plaine; and the benefits muſt needs be exceeding great: but giue me leaue yet to aske one thing of you, concerning this parſing amongſt the younger. I haue heard of ſome,

How to know by the words what part of Speech each word is.

who would teach their enterers to know by the very words, what part of Speech each word is. How may that be done?

Phil. This may very well be done, euen according to this ensample aboue, when euery thing is examined at large. As for example, Cause your Scholler to do this:

1. To marke out all those words, which they haue learned, being set downe in their Accedences; as Pronounes, Aduerbes, Coniunctions, Interiections: that they know all those. Then haue they nothing to trouble them with; but they may know that all the rest are either Nounes, Verbes, or Participles, or else Gerunds or Supines belonging to the Verbes, or some other Aduerbes.

2. For those parts of Speech, when your Scholler can construe perfectly, they may be knowne by their Latine and English together, whether they be Nounes, Verbs, Participles, or such Aduerbes; chiefly, when they are very cunning in their parts of Speech in their Accedence, and questions thereof.

Substantiues, and how to know them.

1. The Noune Substantiues, that they are names of things, to which you may put to *a*, or *the*, as was said; as A boy, A Scholler, but cannot put to the word Thing, in any good sense. And more fully, when the Latine is put to the English; as *puer* A boy, like *Magister: discipulus* a Scholler, like *Magister.*

How Adiectiues.

The Noune Adiectiues contrarily, though they signifie a thing; yet they cannot stand by themselues in sense, vnlesse you put to (Thing) or some other word expresly or vnderstood; nor you cannot in proper speech put to *a*, or *the*. As we cannot say properly, A good, An euill: but we may say A good man, A good house, An euill thing. And when they are put Substantiuely, yet thing is properly vnderstood: as *bonum*, a good thing, *summum bonum* the chiefest good thing; though we call it the chiefest good.

By the Latine adioyned. Us or er like bonus.

These Adiectiues also may be more fully vnderstood, by the Latine words: as if they end in *vs* or *er*, they are like *bonus*; except those expressed like Nounes, and some few strange Adiectiues, which are partly Substantiues, partly Adiectiues

iectiues ſet downe in the Rule, *At ſunt quæ flexu, &c.* as *Pauper, puber, &c.* And in the Rule, *Hæc proprium, &c.* as *Campeſter, &c.*

Adiectiues ending in *ans* or *ens* (though they be Participles) and alſo in *x*, and *rs*, as *concors*, are declined like *fœlix*; and ſome in *or*, as *memor*. *In* ans, ens, x, rs, *like* fœlix.

Adiectiues in *is, ior*, [or *jor*,] and *ius* ſignifying the Comparatiue degree, that is to ſay, more, are like *Triſtis*: as *Dulcis, dulcior, maior, dulcius*. *In* is, ior, ius, *like* triſtis.

Finally, if the child but know his word to be like any of the examples of a Noune Subſtantiue, as *Muſa, Magiſter, Regnum, Lapis, Manus, Meridies*, he knoweth it to be a Noune Subſtantiue. If like *bonus, vnus, fœlix, triſtis*, a Noune Adiectiue.

Verbes alſo may be knowne moſt plainely by the Engliſh and Latine together. As, the words ſignifying, doing, ſuffering or being, and like *Amo, deceo, lego, audio*, or *amor, deceor, legor, audior*, or any perſon comming of them in any Moode or Tenſe, and ſignifying like to them, are Verbs. So by the ſignes of the Tenſes; do, did or didſt, haue, haſt, hath, had or haddeſt, ſhall or will. By the ſignes of the Moods; Or ſignes of the Paſſiue: as am, are, art, was, were, wert, be or beene: where any of theſe ſignes are, are commonly Verbes. *How Verbes may be knowne.*

And finally, this is generall for the Verbes, as for the Nounes; that if either the child can tell of himſelfe, or you but ſhew him what perſon in a Verbe it is like, he can tell preſently that it is a Verbe, and moſt queſtions belonging to it. As knowing that *cupis* thou coueteſt, is like *legis* thou readeſt, he knoweth preſently, that it is a Verbe of the third Coniugation, and the Moode, Tenſe, &c.

The like may be ſaid for Gerunds of Verbes, and Supines, in all things, as for the Verbe before. *Gerunds. Supines.*

Participles alſo may be plainely knowne by the very ſame manner; and chiefly by their endings in Engliſh and Latine both together. As the words that end in [ing] in Engliſh, and in Latine in *ans* or *ens*, are Participles *Participles.*

Present tense Preter tense.

of the Present tense. Words in *d*, *s*, or *n*, and their Latine in *tus*, *sus*, *xus*, are Participles of the Preter tense. So those words ending in *rus* in Latine, and signifying to do or about to do, of the Future in *rus*. And in *dus*, signifying to be done like the Infinitiue Moode Passiue, are Participles of the Future in *dus*.

Future in rus. *Future in* dus.

How to know other Aduerbes besides those in the bookes.

Aduerbes (besides those in the booke, or which should bee set downe in the English Aduerbe as they are in the Latine) are but either Aduerbes of Comparison or of Qualitie.

Of comparison.

Those of Comparison end in *us*, and signifie more; or in *e*, and signifie most.

Qualitie.

Those in Qualitie end in *è*, or in *er* commonly; and all of these haue their English vsually ending in ly: as *doctè* learnedly, *doctius* more learned, *doctissimè* most learnedly.

To conclude, they are also marked commonly in all bookes which are well printed, with graue accents ouer them, to distinguish them from other parts of Speech, and that they may be knowne to be Aduerbes: as *doctè* learnedly, to be knowne from *docte* the Vocatiue case of the Adiectiue: so *doctiùs*. And thus are all Aduerbes of like nature; as *quàm* then, to be distinguished from *quam* which, the Pronoune.

And also sundry Prepositions are so marked: as *penè*, *propè*.

Spoud. I approue and see the reason of all this, that the parts of Speech may bee knowne or neerely ghessed at: and do still go on with you, reioycing in this our conference.

Notwithstanding, there is one thing I haue heard, that a child may not only be taught to know what part of Speech each word is, but also of what Coniugation any Verbe is, if he heare but onely the first person of the Indicatiue Moode; that is, if he heare but onely the Verbe named. Now this seemeth to me vnpossible; there being so many hundreth Verbes all ending in *o*, and they so like one another;

and

and especially those of the first and third Coniugation, so hard to be distinguished, that this may oft trouble a learned man, and much more a young Scholler.

A child may know of what Coniugation any Verbe is.

Phil. This which seemes to you so impossible, may bee likewise easily done by a child, by the helpe of this direction which I shall heere set downe before your face, and by one obseruation or two arising therefrom.

A direction how to know the Coniugation of any Simple Verbe (and so of the compounds which may be knowne by the Simples) although the learner neuer heard the Verbs before.

A direction to know the Coniugations of Verbs.

ALl Verbes in *ĕo*, as *doceo* are of the second Coniugation; except a few of the first Coniugation; and *eo*, *queo*, *nequeo*, which are of the fourth.

So Deponents also in *ĕor* are of the second as *fateor*, *tueor*, *mereor*, *vereor*, *misereor*, *liceor*, with their Compounds.

Verbes of the second Coniugations easily knowne.

And onely these fixe, so farre as I remember. So also Verbs in *ĕo* alone.

Verbes of the 4. Coniugation.

All Verbes ending in *io* as *audio*, and in *ior*, as *audior*, and they onely, are of the fourth Coniugation, except a few which are of the third, and some of the first noted after.

Verbes of the 3. Coniugation.

All the Verbes of the third Coniugation are set downe in the rules of the Verbs, at *Tertia præteritum formabit*, &c. Except these which follow in this Table, which are also of the third.

THE GRAMMAR SCHOOLE.

ũo — *acuo, arguo, exuo, imbuo, induo, minuo, sternuo, suo, tribuo, delibuo, inde delibutus.*

bo — *glubo.*

co — *ico.*

do — *cudo, pando, pindo, idem quod pinso, prehendo, contracte prendo, accendo, succendo, incendo, à cando, obsoleto, defendo, offendo, infendo, à fendo obsoleto.*

go — *cingo, clango, fligo, frigo, mergo, mungo, plango, sugo, tego, tingo, vngo.*

guo — *distinguo, extinguo, restinguo, instinguo, à stinguo, obsoleto, inde instinctus, instinctor,*

lo — *consulo, molo,* to grinde: but *immolo, as: promello,* an old word, signifying to stir vp strife, or to make delay.

mo — *fremo, gemo, tremo.*

no — *dispenno,* to stretch abroad. *vanno,* to vanne corne.

po — *clepo, repo, scerpo, sculpo.*

pso — *clepso, pro clepo* to steale or take away. *depso,* to kneade.

to — *beto, quasi bene ito,* to go. *Varro.*

sco — All in *sco,* except *senisco, as,* to push with the head, as Rams do. *lucret.*

These old words

clingo.	for	*cingo.*
cludo.		*claudo.*
lido.		*lædo.*
geno.		*gigno.*
pago.		*pango.*
tago.		*tango.*
spicio.		*specio.*

These following are of the first and third coniugation in the same signification.

lauo, sono, tono, piso to stampe out the huskes of corne.

These also of the first and third, in a diuerse signification.

appello, as, to call. *appello, is, appuli,* to bring to, to approach, to arriue, to apply.

caluo, as, to make balde. *caluo, is,* to deceiue.

colo, as, to straine. *colo, is,* to worship.

como, as, to trim or lay out. *como, is,* to kembe.

consterno, as, to trouble in mind, *consterno, is,* to strew or scatter.

duco, as, to vow, offer, dedicate. *dico, is,* to say.

doco, as, as *educo, as,* to bring vp. *duco, is,* to leade.

euallo, as, to cast out of the dores. *euallo, is,* to vanne or to make cleane corne.

fundo,

fundo, as, to found, eſtabliſh.
fundo, is, to poure out.
iugo, ingas, to yoake.
ingo, is, to cry like a Kite.
lego, as, to ſend Embaſſador, or to bequeath.
lego, is, to reade, to gather, ſteale, or to ſtrike ſayle.
mando, as, to command.
mando, is, to eate.
nicto, as, to winke often.
nicto, is, to open as a hound, or queſt as a ſpaniel.
pedo, as, to prop.
pedo, is, to breake winde.
ſero, as, to locke.
ſero, is, to lay in order or to ſowe.

Theſe are of the ſecond and third; *pendeo, pendo. tergeo, tergo.*

Theſe old words,

ferno.	for	*ferneo.*
cano.		*caneo.*
fulgo.		*fulgeo.*
oleo.		*oleo.*
cluo.		*cluео.*
frendo.		*frendeo.*

excello and *excelleo.*

Of the firſt Coniugation,

There are ſome in *eo*, as, *beo, meo, ſcreo.*

And all other Verbs in *ëo*, deriued from Nouns in *ëus*, & *ëa*, as *calceo*: of which alſo is *calcio*, of *calceus*; *nauſeo*, of *nauſea.*

Some alſo in *ïo*, as *frio, hio, pio* to pleaſe God by ſacrifice.

Trauio. } old.
gargarïdio. }

And all other Verbs in *ïo* and *ïor*, deriued from Nounes in *ïus, ia, ium*, and *ies*; as *nuncio*, of *nuncius.*

ſaucio,
aſcio.
ſomnio,
calumnior.
auxilior.
glacio à glacies.
ſatio à ſaties.
meridior.

And ſo all other like; except theſe which are of the fourth Coniugation; as, *ineptio, inſanio, veſanio, laſciuio, balbutio, faſtidio, nunnio à mania.*

Finally all other Verbes beſides theſe, are of the firſt Coniugation; and are infinitely moe then of all the other three Coniugations iointly.

Spoud. I ſee that to be true, which is ſaid of a Parable; that before it be expounded, nothing ſeemes more hard and obſcure; but when it is once made plaine, nothing is more cleare: ſo is it in this, and in the way of conſtruing and parſing, by the helpe of the rule, and in diuers other things, which you haue ſhewed vnto me.

This direction for finding out the Coniugation receiued from M. Coote.

Phil. It is moſt certaine which you ſay. I my ſelfe haue ſo thought, this matter of knowing what Coniugation any Verbe is of, to be impoſſible: but you ſee what things, paine and diligence may finde out. As for this direction, I acknowledge it wholly to that painfull M. *Coot*, who writ the Engliſh Schoolemaſter. And by this one, it may euidently appeare, what further benefit the Latine tongue might haue hoped for by his labours, if God had vouchſafed him life to haue brought them to perfection; or if others had bin carefull to haue afforded him that helpe that they might haue done.

Much time and toile in parſing through examining each word by the Maſter, how helped.

Spoud. It is a great pitie that he, or any other, ſhould want any helpe or meanes, in ſo profitable a worke; and a token of Gods diſpleaſure, that we ſhould be depriued of ſuch profitable labours. But, to returne againe to this matter of parſing; you haue very well ſatisfied me concerning the yonger ſort, and their parſing: yet there is one thing concerning this Grammaticall parſing amongſt the yonger, which I muſt craue of you. That there is ſo much time ſpent in examining euery thing; the Maſter asking each queſtion particularly, and the ſcholler anſwering: which beſides the loſſe of time, it is a very great wearineſſe to the Maſter. I pray you ſhew me the very ſhorteſt and ſpeedieſt way which you know.

The ſureſt, ſhorteſt & ſpeedieſt way of parſing.

Some account to be by pen and characters.

Phil. Some very learned would haue this parſing to be by pen, and by characters for ſhortneſſe: But howſoeuer this may be done among two or three ſchollers taught by themſelues; yet this ſeemeth to require farre more time (both for writing to ſet euery thing downe, and alſo for examining by the Maſter) then can be performed in the common Schooles.

But

But the shorteſt, ſureſt, moſt pleaſant and eaſie way both to Maſter and Scholler, I touched before, if you marked it: and it is this. After that they haue been entred, and trained vp ſome twelue-moneth in the loweſt fourme by queſtions, as the example was ſhewed out of *Qui mihi*; then, when they goe into the next fourme, as into *Cato*, to begin to parſe euery one of themſelues, as reading a Lecture, each his piece: I meane chiefly, when they come to ſay their lectures.

But this will be found moſt ſhort and eaſie.

To parſe euery one his piece, as reading a lecture.

For example: To take thoſe two firſt verſes of *Qui mihi*, becauſe they are parſed before. Firſt let them conſtrue perfectly in the Grammaticall order, as was ſaid: then let each parſe his word or two, as they conſtrued, euer marking the laſt word, and in all things iuſt in the ſame manner, as is ſet downe before; but only to do it of themſelues without any queſtion asked, for the ſauing of time: Onely the Maſter, or he who heareth them, is to aske where they do omit any neceſſary queſtion in any word, or where they miſſe.

Example.

As thus: The child hauing conſtrued, begins of himſelfe,

Puer oh child. It is to be parſed firſt, becauſe it is firſt in conſtruing. *Puer*, is like *Magiſter*. A Nowne Subſtantiue common of the ſecond Declenſion; and ſo he declines it, ſo farre as the Maſter thinkes meet, at leaſt giuing the Genitiue caſe; for if they be well entred in the Accedence, they will eaſily decline any regular word, when they know the example. After he ſhewes the rule when he hath declined any Nowne or Verbe. As *Puer pueri*, is a graue increaſer; and therefore of the Maſculine Gender. *Nomen creſcentis penultima ſi Genitiui ſit grauis, &c.* Alſo the Vocatiue caſe knowne by calling or ſpeaking to, as *ô Magiſter*, ô Maſter. *Qui* is next, a Pronoune Relatiue, &c. So euery thing in the ſame order as before.

To helpe your ſchollers to do this: Remember firſt when you haue vſed for a time to parſe them ouer euery word ſo, before them, that by your example they may do the like; then for ſpeedineſſe, when they haue taken their lectures of them-

To helpe to prepare the children for parſing, at taking lectures.

themselues, that they can construe to cause only some one of them to reade ouer their lecture, to see that they pronounce it right, and to construe if you will, if time so permit, or to reade is ouer to them: And what words you obserue to be hard, which you thinke they know not, you may aske them what those words are like, and how they are declined, or where they haue learned them, as was said. Where they cannot tell any, or haue any new word which they haue not learned, to make that plaine vnto them, and to cause euery one of the fourm, as was directed in the third generall obseruation, to make a line vnder that word, or vnder that part of the word, that letter or syllable wherein the difficulty lyeth; for a little helpe will bring the whole remembrance. Or to note them with some marke or letter ouer the head of the word.

To marke out hard words.

See more of this marking before in the third generall obseruation.

As in the enterers, to note the Declension with a *d*, ouer the head, and a figure signifying which Declension.

The Coniugation with a *c*, and a figure.

Heteroclites with an *h*; lame Verbs with an *l*.

For example, to take that which was parsed before.

Example of marking hard words amongst the first enterers.

2. *d.* 2. *d.* 3. *c.*

Qui mihi discipulus puer es cupis atq; doceri,

Huc ades hæc animo concipe dicta tuo.

Here *discipulus* and *puer* are noted for the second Declension, *cupis* the third Coniugation, *ades* for the Composition of *ad* and *sum*, *concipe* for changing *a* into *i*.

Or you may marke Declensions and Coniugations, by setting downe but onely the first letters of the examples,

mag. mag. leg.

which they are like, as *discipulus*, *puer*, *cupis*, *&c.*

The former is the shorter, after they are acquainted with it, and can make their figures.

To cause them to turne to the rules.

And euer what rules they are not well acquainted with, turne them, or cause them to turne to the places in their Grammar, and to shew them to you.

As

As they proceed to higher fourmes, and are more perfect, marke only thoſe which haue moſt difficulty, as Notations, Deriuations, figuratiue Conſtructions, Tropes, Figures, and the like: and what they feare they cannot remember by a marke, cauſe them to write thoſe in the Margent in a fine hand, or in ſome little booke. *Noting in the higher fourmes.*

In the lower fourmes, you marking one book your ſelfe, all the reſt may marke theirs after it, vntill they can doe it of themſelues.

The ends of this marking, are, as I ſaid, that they may take moſt paines in theſe; for the reſt they can doe eaſily, and almoſt of themſelues. And alſo that when they conſtrue and repeat ouer their Authors, they may oft poſe ouer thoſe hard words. And thus they ſhall keepe their Authors, which they haue learned, to the credit of the Schoole, with the profiting and incouragement of the Schollers, that they ſhall goe farre ſafer forward, then by any other meanes. *The ends of marking their books.*

Spoud. But this marking may indanger them, to make them Truants, and to truſt their bookes more then their memories.

Phil. I anſwer no, not at all, but to performe a neceſſary ſupply vnto the children. For childrens memories are weak: and they are ſoone diſcouraged by the difficulty and learning, and by the haſtineſſe of their Maſters. And therefore they had need of all helpes at the beginning. It is alſo the oft repeating ouer of any thing, which imprints it in their memory for euer. *Marking the hardeſt words for remembrance, is no meanes to make them Truants, but helpeth and preuenteth many inconueniences.*

Of the contrary, try amongſt children of the ſharpeſt wits, and beſt memories, if they haue not ſome helps, whether they will not be long in learning to parſe a Lecture: and when they can parſe it very perfectly, proue them within a moneth after, whether they will not haue forgotten, at leaſt, moſt of the hardeſt & chiefe matters. Then thinke what a vexation it is to the honeſt-minded Maſter that would be alwayes ready to giue an account of the profiting of his ſcholler: and withall when he muſt teach him euery thing a- *Euils of the want hereof.*

new,

new, which he hath forgotten: neither his leiſure will any way ſerue; he hauing many fourmes, and being to goe forward daily with his Schollers in ſome new conſtruction; beſides many other like diſcommodities.

Spoud. But there is another kinde of appoſing, which I remember in the note, and which you mentioned; how to teach children to make right vſe of their Authors, euen of euery ſentence: which I conceiue not of.

How to appoſe ſo as the children may get both the matter, words, and phraſe of each Lecture.

Phil. Yes truely: and that which I account the very principall, and as it were the very picking out of the kernell, and the life of euery Lecture; to get both the matter and alſo the Latine words and phraſes, that they make them their owne, to vſe as need or occaſion requireth.

Spoud. That muſt needs be of excellent vſe: for though it be commendable to conſtrue and to parſe perfectly; yet it is nothing in regard of this, if they ſhall not know how to make their vſe and benefit either of matter or phraſe.

Phil. This is onely by appoſing them, as I ſhewed you the manner in the *Propria quæ maribus*, to make them to vnderſtand; and that firſt in Engliſh, then in Latine: and to cauſe them to anſwer both wayes, both words and ſentences, as time will permit.

Example.

For example; Take a ſentence or two in the beginning of that little booke, called *Sententiæ Pueriles*: which is well worthy to be read firſt vnto children, becauſe it hath been gathered with much care and aduice to enter yonger ſchollers, for Latine and matter euery way meet for them: but of it and others, what I finde beſt to be read, I ſhall ſhew you my experience in another place. Out of it you may examine thus, for making vſe, as in theſe firſt ſentences of it:

Amicis opitulare.
Alienis abſtine.
Arcanum cela.
Affabilis eſto, &c.

Manner of propounding the queſtions.

If you will, you may aske them by a queſtion of the contrary, Muſt you not helpe your friends? The child anſwereth, Yes. Then bid him giue you a ſentence

to

to proue it; he anſwereth, *Amicis opitulare.*

Or aske by a diſtribution thus; Whether muſt you helpe or forſake your friends? The child anſwereth, I muſt helpe them. Then bid him to giue you a ſentence; he anſwereth, *Amicis opitulare.*

Or thus by Compariſon; Whether ought you to helpe your friends, or others firſt? or friends or enemies, &c. When the child hath anſwered, euer bid him to giue his ſentence. So on in the reſt.

The more plainly you can propound your queſtion, that the child may vnderſtand it, and may anſwer in the very words of his Lecture, the better it is: ſo to examine the words ſeuerally: How ſay you Helpe? he anſwereth *Opitulare.* Friends, *Amicis.* But of this more after.

Example of examining Engliſh and Latine together.

After the child hath been a while thus practiſed, then vſe to examine both in Engliſh and Latine together: I meane propounding the queſtions firſt in Engliſh, then in Latine; and ſo let him anſwer, that the matter and Engliſh may bring the Latine with them: which they will certainly doe. The manner I ſhewed in examining in the Latine rules: I will ſet downe one other example, in the ſentences of three words; *Amor vincit omnia.*

Out of this ſentence I examine thus:

Q. What is that, that will ouercome all things?

A. Loue.

Then bid him giue the ſentence.

A. Amor vincit omnia.

Or thus: Is there any thing that can ouercome all things?

A. Yes; Loue.

Or thus more particularly, to put delight and vnderſtanding into them.

Q. What is that which wil ouercome learning, and make it our owne?

A. Loue of learning, or louing our bookes.

Q. Giue me a ſentence to proue it.

A. Amor vincit omnia, &c.

Then

Then examine in Latine the very ſame things; but vttering them in Latine and Engliſh together, as thus:

Quid vincet omnia? what will ouercome all things?

R. *Amor.*

Or thus: *Eſt ne aliquid quod poteſt omnia vincere?* Is there any thing that can ouercome all things? R. *Imò.*

Q. Quid eſt? What is it?

R. *Amor.*

Q. Da ſententiam.

R. *Amor vincit omnia.*

Q. Or thus: *Quid vincit amor?* What will loue ouercome?

R. *Omnia,* All things.

Examining for the vſe in Cato.

So in *Cato,* to aske, as in the firſt verſes,

Q. What thing ought to be chiefe vnto vs?

A. The worſhip of God.

Q. Da ſententiam.

R. *Cultus Dei præcipuus.*

Q. Da carmen.

R. *Si Deus eſt animus nobis, &c.*

Then to examine the Verſes by parts if you will: as *Si Deus eſt animus, &c.* Aske,

Qualis eſt Deus? What is God, or what a one?

A. Animus, A ſpirit, or ſpirituall nature or being.

Q. Qui ita nobis dicunt? vel, Qua nobis ita dicunt? Who or what things tell vs ſo?

R. *Carmina,* Verſes, or Poets who write Verſes.

Q. Quomodo tum colendus eſt? R. *Pura mente.*

Q. Da carmen.

R. *Si Deus eſt animus, &c.*

Thus throughout, onely where they vnderſtand not, to propound the queſtion, as well in Engliſh, as in Latine, and ſo to anſwer.

Alſo you may examine thus: What Verſes in *Cato* haue you, to proue that the worſhip of God muſt be chiefly regarded? *A. Si Deus eſt animus.*

What againſt ſleepineſſe and idleneſſe?

A. Plus vigila ſemper, &c.

So

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So in *Esops* Fables, besides the examining euery piece of a sentence in the Lectures, as thus: *Examining the Fables in Esop for the vse.*

Gallus Gallinaceus, dum vertit stercorarium, offendit gemmam, &c.

Q. *Quid offendebat Gallus, dum vertit stercorarium?*

R. *Offendit gemmam, &c.*

Cause the children to tell you, what euery Fable is about or against, or what it teacheth, in a word or two. For example, thus:

Q. What Fable haue you against the foolish contempt of learning and vertue, and preferring play or pleasure before it?

A. The Fable of the Cocke, scratching in the dung-hill.

O. after this manner:

Q. What Fable haue you against the foolish neglect of learning?

A. The Fable of the Cocke, scratching in the dung-hill. *Making a report of their Fables.*

2. Cause them to make a good and pithy report of the Fable; first in English, then in Latine: and that either in the words of the Author, or of themselues as they can; and as they did in English. For, this practice in English to make a good report of a Fable, is of singular vse, to cause them to vtter their mindes well in English; and would neuer be omitted for that and like purposes.

In other bookes the vse is according to the quality of them: as in *Confabulatiunculæ Pueriles*, the vse is for the children to talke to one another in the same words. *The vse according to the quality of the books.*

In *Sturmius* Epistles, and others of *Tully*, the phrase principally is to be regarded: as also in the Poets, the Poeticall phrase.

For the further vse of them for imitation both in Epistles and Verses, I shall speake after in their place.

But for the Latine and matter to make it our owne, I find the chief benefit to be in oft reading them out of the Grammaticall translations, ouer and ouer, vntill the Latine be as familiar to the Scholler, as the English: as I noted in the benefits of the Translations. And also in saying and repeating *The surest way to make both Latine and matter our owne.*

of Lectures (I meane the weekes worke) to conſtrue without booke: and then repeate them in Verſe, or as they are without booke.

Vſe in Tullies Offices, and Ouids Metamorphoſis.

For the vſe in *Tullies* Offices and *Ouids Metamorphoſis*, I haue ſet in the Margents of the Tranſlations, the ſumme of all the matter; which is very notable and full of delight.

☞ *Parſing in the higher fourmes.*

For parſing in the higheſt fourmes: to obſerue onely for breuity ſake the difficulties of Grammar or Rhetoricke, ſpeciall phraſes, or the like; the Maſter onely to examine what things they omit, or wherein he ſuſpects them negligent. In parſing they may vſe theſe or the like ſpeeches:

Hæ ſunt difficultates Grammaticæ. Hæ elegantiæ Rhetoricæ. Reliqua lectoria, trita, puerilia, &c.

In Poetry alſo, *Phraſes hæ: Epitheta iſta.*

☞ *All in Latine in the higher fourmes.*

Let all this examination be onely in pure Latine, from the very loweſt fourmes, except the firſt or ſecond at the moſt. For they will do it with eaſe, if they be rightly entered from the beginning; and that the Maſter euer do it before them where they are not able: and to obſerue wherein they are moſt defectiue, therein to take the moſt paines.

Spoud. Although theſe things cannot but be very profitable; yet being ſo many, they can hardly be put in practice in the greater Schooles. I pray you rehearſe me the ſumme of thoſe which you take moſt neceſſary for daily vſe.

The ſumme of all, principally neceſſary for parſing.

Phil. Theſe are they; Cauſe your Schollers to reade firſt their Lecture diſtinctly, and conſtrue truly: to parſe as they conſtrue, euer marking the laſt principall word: to ſhew where they haue learned euery hard word: what example euery hard word is like; ſo to giue rules and examples of them, both for Etymologie and Syntax, as after for the Rhetoricke, as need is. To parſe of themſelues, as reading a Lecture, and that onely in Latine when they come to ſay, except, in the very loweſt fourmes: to make ſome marke at euery hard word, which you note vnto them, to take the moſt paines in thoſe: amongſt the younger ſpecially, to examine each Lecture for the vſe; whereby they may get matter, words, and phraſes, all vnder one. In the higheſt, for

ſpeedineſſe

ſpeedineſſe to examine onely the difficulties, as you ſee requiſite, to let them name the rule in a word or two; to obſerue phraſes and Epithets. In all repetitions amongſt themſelues, and conſtruing ouer their Authors, to examine ouer all the noted words, as time permits.

CHAP. X.

Of making Latine; how to enter children therein with delight and certainty, without danger of falſe Latine, barbarous phraſe, or any other like inconuenience.

Spoud.

NOw that you haue thus louingly ledde me by the hand, thorow the way of laying a ſure foundation amongſt my children, for all the grounds both of Accedence and Grammar; and alſo of conſtruing and parſing: let me ſtill intreate you to goe on before me; and next to ſhew how I may enter my children for making of Latine: and then thorow the ſeuerall exerciſes thereof. This I haue found extremely difficult. For although it hath beene a matter of continuall vexation and paine vnto my ſelfe, and of feare vnto my poore Schollers; yet haue I found as little profiting therein, as in any other: but that my children will ſtill write falſe Latine, barbarous phraſe, and without any certainty, after a very long time of exerciſe.

To enter children to make Latine, a matter ordinarily extreamely difficult, and full of toyle both to maiſter and Scholler.

If therefore you can guide me the way, how I may do that which you ſpake of before, that I may enter my children with eaſe and delight, both to my ſelfe and to them; and alſo ſurely without danger of making falſe Latine or barbarous phraſe; I ſhall further acknowledge my ſelfe, to haue receiued yet a greater benefit then in all the former. And aboue all, if you can direct me how by that

time that they haue beene not two yeeres onely, but three or foure yeeres in construction, they may be able to make true Latine, and pure *Tully* in ordinary morall matters. For I my selfe haue hardly beene able to cause my children to do this at fourteene or fifteene yeeres of age; nor then to warrant that which they haue done: neither do I thinke that it is much otherwise in our ordinary Schooles.

Phil. I shall willingly satisfie your request herein likewise, and shew you what I haue found: onely let me see, as before, what course your selfe haue taken, to enter your children.

The ordinary manner in country Schooles, to enter Schollers to make Latine.

Spoud. I haue taken that course which I thinke is commonly practised in Schooles: I haue giuen them *vulgars*, or Englishes, such as I haue deuised, to be made in Latine: and at the first entrance I haue taught and heard them, how to make euery word in Latine, word by word, according to their rules. After a while I haue onely giuen them such vulgars, and appointed them a time, against which they should bring them made in Latine: and at the perusing and examining of them, I haue beene wont to correct them sharply, for their faults in writing, and for their negligence; and so haue giuen then new Englishes: and it may be I haue told them the Latine to the hardest words. This is the course that I haue followed.

The butcherly feare of making Latines.

Phil. Our learned Schoole-master M. *Askam*, doth not without cause tearme this the butcherly feare of making Latines. For to omit the trouble to the Master, and that it will require a ready wit, to giue variety of such vulgars to the children; and also that it will aske good learning and iudgement to direct them, to make not onely true Latine, but pure phrase with all; what a terrour must this needes be vnto the young Scholler, who feares to be corrected for euery fault, and hardly knoweth in any thing, what to make vpon sure and certaine grounds? But for the way, this I find the shortest, surest, and easiest both to Master and Scholler; and which will certainely effect whatsoeuer hath been said: and that Master and Scholler may proceede cheerefully and

The shortest way to enter Schollers to make Latine easily and surely.

and boldly, to tell me what they do.

1. See that your Scholler be very cunning in his Accedence, and Grammar as he goeth forward: and chiefely in Nounes and Verbs; to be able to giue each case of a Noune, and euery tense and person of a Verbe; both Latine to English, and English to Latine, as I willed you, and shewed the manner before, at least by the perfect knowledge of the terminations of them.

1. To be exceeding perfect in their rules; chiefly in Nounes and Verbes.

2. Besides the construing and parsing their Lectures without booke, in the lowest formes, or out of the English translation, accustome your selfe, in examining the Lectures of your first entrers, to do all after the manner of making Latine; as it were causing them euery day to make the Latine of their lectures, and giue a reason why each word must be so, and not otherwise, their bookes being shut. I set you downe the manner before, in the vse of the Grammaticall rule for making Latine, in that example; *Aptissima omnino sunt, &c.* Yet to repeate you a word or two for your little ones; take this first sentence, *Amicis opitulare*: when you haue made them to vnderstand the meaning, and examined it, soas was shewed; aske but thus:

2. Each day to make the Latine of their lectures, and giue a reason why each word must be so.

How can you make this in Latine; Helpe friends? How say you, Helpe thou?

Example repeated.

A. Opitulare.

Q. *Opitulare* like what?

A. Like *Amare amator*, be thou loued.

So all the questions for parsing: then aske, why is it Helpe thou, and not, Be thou helped, as *Amare amator*, be thou loued. He answereth, Because it is a Verbe Deponent, and signifieth Actively, to helpe; and not, to be helped.

After aske the next words:

Q. Whom must you helpe?

A. Our friends.

Q. How say you friends?

A. Amicis.

Q. What is *Amicis* like?

A. Magistris.

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So the questions of declining and the like. Then ake, why not *amici* nor *amicos*, the Accusatiue case after the Verbe.

A. Because the Verb *Opitulor*, to help, will haue a Datiue case, by that rule of the Datiue, To profit or disprofit, &c.

These in stead of all vulgars.

These may be in stead of all vulgars or Latines, both for ease, delight and certainty to your selfe and the child: and so you may euer haue the Author to warrant both Latine, and phrase.

3. Continuall reading lectures, and repeating what they haue learned out of the Grammaticall translation, is continuall making Latine, to cause children to come on very fast.

3. Next vnto this, that continuall beating out and reading their Authors, both Lectures and repetitions, out of the translations, is continuall making Latine thus, (as I said, in the vse of the translations) that children will come on very fast for propriety, choise, and variety of the best words, phrase, matter, and sentences of their Authors, to begin to haue a store-house in themselues of all copie, as I haue obserued.

4. Shewing fit sentences to turne into Latine out of the booke which they learne, or others.

4. After the former practised for a time, you may chuse some sentences which they haue not learned, and cause them to make those, either some out of this booke of Sentences, or any other of like easie matter; and then let them beginne to write downe that which they make in Latine.

The manner of their entrance to write Latine, to profit in English, Latine, writing faire, and true, and all vnder one.

This manner I find to be most easie and speedy for children at their first entrance: whereby they may profit in English, Latine, Writing true and faire, and all vnder one labor.

Their bookes how ruled.

Let them haue their paper-bookes in *octauo*, of the one side to write the English which you giue them; on the other set the Latine directly out against it, word for word.

To this end cause them to rule their bookes both sides at once, or at least the lines of one side directly against the other: their lines a good distance asunder, that they may interline any thing, if they misse any word; or for copie and varietie, to be set ouer the head if you will. On the first side toward the right hand, in which the English is to be set, to leaue a lesse margent: on the other side for the Latine a greater margent; because the Latin may be written in a

leſſe ſpace then the Engliſh; and alſo to write all the hard words in the margent of the Latine, the Nominatiue caſe of the Noune, and the firſt perſon of the Verbe, if ſo you pleaſe. Then cauſe ſo many as are to write Latine together (hauing books, pen, inke, and copie before them, and euery thing ſo fitted) to write as you ſpeake, ſo faire as poſſibly they can.

Manner of dictating the Engliſh which they are to turne into Latine.

Herein you are to dictate, or deliuer vnto them word by word, the Engliſh of the ſentence, which you would haue them to turne into Latin; and to do it according to the manner of the Grammaticall tranſlation, euery word in that order and in propriety of Engliſh, anſwering the Latine as neere as you can. Alſo, you are to vtter each word leaſurely and treatably; pronouncing euery part of it, ſo as euery one may write both as faſt as you ſpeake, and alſo faire and true together.

A principall practice for writing true Orthography both in Engliſh and Latine.

And to the end to helpe for writing true Orthographie, beſides the former knowledge of ſpelling; as they are writing, cauſe euery one in order to ſpell his 2. or 3. words together, ſpeaking vp, that all his fellowes may heare, and may goe on in writing, as faſt as he ſpels and you ſpeake. Thoſe who can write faſter, to take paines to write fairer; your ſelfe alſo to walke amongſt them in the meane time, to ſee that euery one of them write true and faire, and to ſhew them their faults by pointing them to their copies, and vſing like directions mentioned in the helpes of writing, of which I ſpake before.

After, when they haue thus ſet downe the Engliſh, cauſe euery one in the like order to make his word or two in Latin after the maner which was ſhewed before for making latin, the very words of the Author in the naturall or Grãmaticall order: & cauſe them all to write the ſame words, as he ſpeaks, vnleſſe any of them be able to make it before of themſelues; who may correct, as they heare their fellowes to make it. Cauſe alſo euery one to ſpell the words which he hath made in Latine, like as they did in Engliſh, ſo as all may heare, and go ſurely in writing true Orthography in Latine likewiſe.

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Repeating or construing without booke that which they haue written.

And when they haue done a sentence, or so much as you thinke good for a time, then cause them, to the end to commit it the better to memorie, to vie which of them can repeate the soonest without booke, that which they haue made, First saying the English sentence; then giuing it in Latine, or construing it without booke, which all of them who are apt, will do presently, or with a very little meditation. Or, which is shortest of all, appoint them folding their bookes, to looke onely on the English, and reade or construe it into Latine, or on the Latine, to reade or construe it into English. Thus as time will permit.

Benefit hereof for certaine directions to Master & Scholler, and to get Writing, English, Latine, all at once.

By this meanes you shall haue a certaine direction in all things, both for your selfe and your Scholler, to goe truely and surely, both for propriety, Latine phrase, and whatsoeuer you can desire. By this exercise also your Scholler shall get both Writing, English and Latine, all vnder one. And therefore an houre may be well imployed daily in this exercise.

To imprint it by repetition the next morning, together with their euening exercise.

And to imprint this yet better; you may cause them the next morning at shewing their exercise made that night, to repeate together with it, that againe which they thus made the day before (if time permit;) Either some one to repeate all, or moe, euery one a piece, or as time will permit; but all to be able to do it as they are called forth. Through this also they shall from the first entrance, get audacity and vtterance, with good matter which will bring the Latine with it.

Spoud. But how shall they doe for composing, or right placing of their words? which you know is a principall matter in writing pure Latine.

How to enter young Schollers for composing, or right placing their Latine.

Phil. I would haue them first for a time exercised in this plaine naturall order; for this is that which Grammar teacheth: and then to compose or place finely, which belongeth to Rhetoricke, after. As first to write well in prose, before they beginne in verse: so in prose, to go vpright and strongly, before they learne to go finely; and as M. *Askam* speaketh, first to go, before they learne to dance. But for entring them into composition, thus you may do.

1. When

1 When they haue made it in the naturall order, onely reade vnto them how *Tully*, or the Author, whom their ſentence is taken of it, doth place it, and ſome reaſon of his varying, and cauſe them to repeat both wayes, firſt as they haue written, after in compoſition.

2 After that they haue been practiſed a while in the former plaine manner, you may make them to doe thus: Cauſe their bookes to be ruled in three columnes; in the firſt to write the Engliſh, in the ſecond the Latine *verbatim*, in the third to write in compoſition, to try who can come the neereſt vnto the Author.

Spond. Although I take it that I do conceiue your meaning in all, and do ſee an euident reaſon of euery thing: yet becauſe examples do moſt liuely demonſtrate any matter; I pray you ſet me downe one example hereof, and ſhew me what Author you thinke moſt fit to gather the ſentences forth of.

Phil. In ſtead of your Author, I thinke and finde *Tullies* ſentences the fitteſt; and of thoſe ſentences, to make choiſe of ſuch in euery Chapter, as are moſt eaſie and familiar to the capacitie of the children. This booke I doe account of all other to be the principall; the Latine of *Tully* being the pureſt and beſt, by the generall applauſe of all the Learned: and becauſe that booke is as a moſt pleaſant poſie, compoſed of all the ſweet ſmelling flowers, picked of purpoſe out of all his workes; that one booke, together with the bookes which the children haue or do learne, ſhall alſo helpe to furniſh them with ſome ſentences, containing ſome of the choiſeſt matter and words, belonging to all Morall matters whatſoeuer; whether to vnderſtand, write, or ſpeake thereof; that they ſhall be able to goe forward with much eaſe and delight; firſt in it, and then in the other ſentences adioyned to it, or what exerciſe you ſhall thinke fit. Tullies *ſentences the fitteſt to dictate ſentences out of.*

For an example; take theſe little ſentences, which heere follow, as they are ſet downe in the firſt Chapter of *Tullies* ſentences, *De Deo ſiue q; natura*, dictating the words to them plainely

plainely, as the children may moſt readily make them in Latine. In their little paper-bookes they may write the Engliſh on the firſt ſide, with the hard Latine words in the Margent, the Latine on the other ouer againſt it, in two columns; the firſt plaine after the Grammar order, the latter placed after the order of the Author: your ſelfe may make the words or phraſes plaine to them, as they are ſet in the Margent.

An example of Dictating in Engliſh, and ſetting downe both Engliſh and Latine; and the Latine both plainly and elegantly.

Dictating according to the naturall order.	*Ordo Grammaticus.*	*Ordo Ciceronianus.*
No man *a* hath been *b* euer great without (*verb*) ſome diuine *c* inſpiration.	*Nemo fuit vnquam magnus ſine afflatu aliquo Diuino.*	*Nemo magnus ſine aliquo afflatu diuino vnquam fuit. 2. de Natura Deor.*
There is nothing which God cannot *d* effect, and truely without any labour.	*Eſt nihil quod Deus non poſſit efficere, & quidem ſine labore vllo.*	*Nihil eſt quod Deus efficere non poſſit, & quidem ſine labore vllo. 3. de Nat. Deor.*
God cannot *e* be ignorant *f* of what minde euery one is.	*Deus non poteſt ignorare, qua mente quiſq; ſit.*	*Ignorare Deus non poteſt, qua quiſq; mente ſit. 2. de Diuinatione.*

a Hath euer bin
b At any time.
c (verbum ſpiration ſome diuine
c à flatus, breathing into.
d Bring to paſſe.
e Ignoro.
f In what mind, or with what minde.

In theſe examples all is very plaine; except that in the firſt ſentence we ſay, and ſo tranſlate in our Engliſh tongue, ſome diuine inſpiration; according as it is more elegantly in Latine,

Latine, the Adiectiues vsually before the Substantiues; and not inspiration some diuine, which would be very harsh; and so likewise after [without any labour] although in the Grammaticall order in the Latine, the Substantiue is to be set before the Adiectiue; as the child is to begin to make Substantiue in Latine before the Adiectiue, and to make the Adiectiues to agree vnto, or to be framed according to the Substantiues; as we haue shewed in the rules obserued in the Grammaticall translations.

How to learne to compose the Latine otherwise.

If you thinke this course ouertedious to write both wayes in Latine; then let them turn it only into the naturall order, thus *verbatim* by pen: and afterwards in the repeating that which they haue made, aske of them how *Tully* would place each word, and to giue you reasons thereof: and then to reade the sentence in the booke vnto them; so by the booke and some rules to direct them how to proceede.

Translating into pure Latine, and composing it of themselues, trying who can come neerest vnto Tully.

For further practice in translating amongst all the higher, after they grow in some good sort to write true Latine *verbatim*, according to the former kinde of translating; let them still write downe the English as you dictate it, or out of a translation; & try who can come neerest vnto *Tully* of themselues, composing at the first; and then after examine their exercises, bringing them to the Author.

For preuenting stealing.

For preuenting of stealing, or any helpe by the Latine booke, if you doubt thereof, you may both cause them to write in your presence, and also make choise of such places which they know not where to finde.

And writing after one another.

If you catch any one writing after another, and so deceiuing both himselfe and you, correct him surely, who suffereth him to steale.

How to goe on faster, and dispatch more in making Latine.

For going on faster, and dispatching more in translating; beside their writing so, you may onely aske them the words or phrases in English, how they can vtter them in Latine; and then let them giue them in Latine, euery one his piece: first naturally, after, placing each sentence. Thus to goe thorow daily a side, or a lease in a time, or as leisure will serue.

Besides

Translating into English after M. Askams maner. Vse hereof.

Besides these, this may be a most profitable course as they proceed, to cause them to translate of themselues *Esops* Fables, or *Tullies* Sentences, or the like, into plaine naturall English, so as was shewed; and to cause them the next day, for their exercise, to bring the same thus in English, and to be able without booke, first to make a report of it (striuing in the Fables, who shall tell his tale in best words and manner) and then to reade it into the Latine of the Author out of the English, and be able to proue it, and where they haue read the hard words. And after all these to try (if your leisure will serue) how they can report the same in Latine, either in the words of the Author, or otherwise, as they can of themselues; which all who are pregnant, and will take paines, will be able to doe very readily: by this you shall finde a great increase.

Here you must be sure that they haue no translation to helpe them secretly.

The most speedy and profitable way of translating and composing.

Lastly, this is yet the more speedy and profitable way of all, as my experience doth assure me, to cause them to reade *ex tempore* some easie Author daily, out of the translation into the Latine of the Author, or out of the Author into English; first plainly, then artificially. And to this purpose I haue translated, as I shewed, *Corderius* Dialogues, whose Latine you know to be most easie, familiar and pure; and also *Textorius Christianus*; with *Tullies* sentences to helpe hereunto.

For translating an Author into Latine.

For further translating, or turning any Author or piece of Author, or other matter into Latine; if it be difficult, direct your Schollers to resolue the speech into the naturall order of the words, so neere as they can. Secondly, if there be any phrase, which they cannot expresse; to resolue and expresse it by some other easier words and phrase of speech, with which they are better acquainted; and to doe it by Periphrasis, that is moe words, if need be. Besides, for such English words which they know not to find behind you; let them vse the helpe of some Dictionary as *Holyoke* or *Barret*: *Holyoke* is best, wherein the proper words and more pure, are first placed.

One good vse of Holyokes Dictionarie.

Things to be considered in translating.

In all such translating either English or Latine, this is carefully to be obserued; euer to consider well the scope

and

and drift of the Author and the circumstances of the place; and to labour to expresse liuely, not only the matter, but also the force of each phrase, so neere as the propriety of the tongue will permit.

But for all this matter of translating, that practice of reading the English out of the Authors, and the Authors backe againe out of the translations, shall fully teach it, so farre as it concerneth the scholler for propriety and getting of the tongues. For translating any Latine Author into English, only to expresse the sense and meaning of it; the sense and drift of the Latine Author is principally to be obserued, and not the phrase nor propriety of the tongue to be so much sought to be expressed or stucken vnto. The like may be said for the Latine. But this kind of translating into Latine, is onely for such schollers as are well grounded through long exercise and practice in the former kinde of Grammaticall translation, and in *Tullies* or their Authors phrase.

Best direction for translating.

Translation for the sense and meaning.

This kinde of translating into Latine is for schollers well grounded.

Spoud. I hope I vnderstand you right, and doe like very well of all, so farre as I conceiue. Only let me intreat you, as in the former, to rehearse the principall heads briefly concerning this matter.

Phil. This is the summe of all, for this entrance in making and writing Latine. 1 Readinesse in their rules, chiefly in examples of Nownes and Verbes. 2 Making their owne Lectures into Latine daily. 3 Continuall reading or repeating Lectures and all their Authors which they haue learned out of the Grammaticall translations, into the Latine of the Authors. 4 Translating into *Tullies* Latine, out of a perfect Grammaticall translation, or as the English is so dictated vnto them, and reading or repeating the same out of the English into Latine. And lastly, out of the naturall order, into the order of *Tully*. 5 Translating into English Grammatically of themselues, and reading forth of the English into the Latine of the Author, or writing it downe.

Summe of all.

By these meanes constantly practised, they will soone be able to make, write, or vtter any ordinary morall matter in pure and good phrase; especially if the matter be deliuered

vnto

vnto them in the naturall order of the words. Make triall: and I doubt not but you will not onely confirme it, but ſtill finde out more for the common good.

CHAP. XI.

Of the Artificiall order of compoſing or placing the words in proſe, according to Tully *and the pureſt Latiniſts.*

Spoud.

BVt yet here is one thing wanting: namely, the rules which you ſpake of for compoſing or placing the words after the manner of the pureſt Latiniſts; I meane for turning them forth of this naturall order, into the Rhetoricall order, or order of *Tully*; without which, the trueſt and beſt Latine is little worth. This I haue found very hard for my ſchollers to performe; neither haue I had any certaine grounds that they might ſtand vpon. Moreouer, this I haue knowne for certaine, that many young ſchollers, the more confuſedly that they can tranſpoſe, or diſorder the words of a ſentence, the more excellent they thinke it to be, when as it is indeed moſt abſurd to the learned eare.

Compoſition a matter of difficulty.
The errour of young ſchollers in diſplacing ſentences.

Phil. Although this may ſeeme to belong to Declamations and Orations, becauſe therein there is the greateſt labour for curious compoſition & ſetting of words, as wherein ſchollers ſtand to ſhew moſt art, endeuouring to perſwade: yet it is in truth generall to all Latine, whether Tranſlations, Epiſtles, Theames or whatſoeuer, and doth bring great grace and commendation to euery part thereof; and contrarily being neglected, doth detract very much from the moſt excellent ſpeech, be the matter and words neuer ſo choiſe. And becauſe there is ſpeciall vſe of it, in the practice

Compoſition generally belonging to all Latine.

practice of all the tranſlations: & in all this matter of making Latine for turning or compoſing out of the Grammaticall order, into the order of the Author, I will affoord you the beſt helpe I can. But forſomuch as neither *Tully* nor any of the pureſt Latiniſts do alwayes obſerue the ſame order, and therefore I take it that no certaine rules can be giuen as perpetuall; I will take thoſe which *Macropedius* hath ſet down, as being the moſt eaſie of all that I know. He hath ſundry generall precepts.

Precepts of Compoſition or placing the words in Latine, as they are ſet downe by Macropedius, *in the end of his method of making Epiſtles.*

The I. Precept.

Of placing the Nominatiue caſe, the Verbe, and the oblique caſe.

A Perfect ſentence conſiſting moſt commonly of a Nominatiue caſe, a Verbe and an oblique caſe; this order is kept in placing ordinarily.

1 The oblique caſes (that, is all beſides the Nominatiue and the Vocatiue) are commonly placed in the beginning, the Nominatiue caſe in the midſt, the Verbe in the end: For example; in the ſentence following, the Grammaticall order is thus; *Oblique caſes firſt. Nominatiue in the midſt of the Verb in the end.*

Cæſar occupauit ciuitatem munitiſſimam hoſtium.

The Artificiall order is vſually thus:

Munitiſſimam hoſtium ciuitatem Cæſar occupauit.

Yet if the oblique caſe be of a Nowne negatiue, or a Nowne of denying, it may be put eleganly in the end: as *Except in obliques of denying.*

Cæſare

Cæſare fortunatiorem legimus neminem.

Yea, any Adiectiue or Participle may be put ſo, when the chiefe point of the matter or meaning reſteth in it: as

Cæſarem in morte ferè omnes putant miſerum.

The II. *Precept.*

Adiectiues before.

THe Adiectiue is ordinarily to be placed before the Subſtantiue. And betweene the Adiectiue and the Subſtantiue may be fitly placed the Genitiue caſe of the latter of two Subſtantiues; as in this ſentence the Grammaticall order is:

Words placed betweene the Adiectiue and Subſtantiue.

1 Genitiue caſe.

Seueritas magna Cæſaris incuſſit terrorem hoſtibus.

The artificiall order thus;

Terrorem hoſtibus magna Cæſaris ſeueritas incuſſit.

A word gouerning the Genitiue.

Alſo betweene the Adiectiue and the Subſtantiue of the Genitiue caſe, the word gouerning the Genitiue caſe, may be elegantly placed, as in this ſentence:

Clementia Cæſaris maieſtatis dedit pacem, & tranquillitatem prouincijs.

The artificiall order may be thus:

Cæſaris clementia maieſtatis pacem & tranquillitatem prouincijs dedit.

The III. *Precept.*

Verbe. Aduerbe. Coniunction. Prepoſition.

BEtween the Adiectiue and the Subſtantiue, *Tully* ſometime placeth the Verbe in like manner; ſometime the Aduerbe, ſometime the Coniunction, ſometime the Prepoſition alone, or with his caſe: as,

Magnum profectò laborem Cæſar aſſumpſit, quem fermè ab ipſis ad nos veniſſe Gadibus aiunt, vt hoſtes ſua quidem maieſtati rebelles, noſtris autem ſupra modum rebus infeſtos armis ſubigeret. Quam ob cauſam, perpetuum illi amorem, & gratiam debemus immortalem.

The

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The IIII. Precept.
Of Aduerbes and Prepoſitions.

Aduerbes and Prepoſitions.

ADuerbs and Prepoſitions with their caſes may be placed any where, whereſoeuer they ſhall ſeeme to ſtand moſt fitly to pleaſe the eare: yet moſt elegantly before the Verbe or Participle which they declare. As,

Debitam pro contemptu ſuis hoſtibus diuq́ dilatam ſeueritatem, Cæſar tandem exhibuit, ſed clementiſſimè mitigauit.

Theſe are the principall of his rules which are neceſſarie.

To theſe may be added,

1. Obſeruation. Word gouerned firſt.

1. That this is to be obſerued very vſually: That the word gouerned is commonly placed before the words gouerning, contrary to the Grammaticall order. As here:

Fortitudo Cæſaris potitur victoria.

The artificiall placing may be fitly.

Cæſaris fortitudo victoria potitur.

2. Obſeruation. Perſon doing firſt.

Alſo if in a ſentence there be mention of two perſons, the one as it were an agent, the other a patient, they ſtand together moſt vſually and elegantly; the agent commonly firſt: as,

Cæſar did great wrong to Pompey in this point.

Hac vna in re magnam Cæſar Pompeio iniuriam fecit.

The end of theſe precepts.

Theſe Precepts are ſet downe, to the end to direct young Schollers; yet ſo as we muſt not thinke, as I ſaid, that theſe are euer to bee followed ſtrictly; becauſe neither *Tully*, nor *Cæſar* himſelfe, nor any who haue beene moſt curious, did euer obſerue the ſame: for that ſhould be a fault rather, as we ſhall ſee after.

Notwithſtanding, by practice in compoſing, and obſer-

How to attaine to right compoſition.

uation in *Tully*, *Ceſar*, and the beſt Authors, and trying how neere we can come vnto them in tranſlating into Latine, by comparing ours with theirs; and finally weighing how euery ſentence may ſo fall as may beſt pleaſe the eare; Schollers may attaine much certainty and commendation herein.

More exquiſite obſeruation in placing and meaſuring ſentences.

Obſeruation in placing and meaſuring ſentences in proſe. Butlers *Rhetor. Chap.* 15.

FOr moſt exquiſite obſeruation of placing and meaſuring ſentences, Rhetorically, in proſe by Schollers of riper iudgement, in their Theames, Declamations, Orations or the like, reade *Talens* Rhetoricke *de Numero Oratorio. Cap.* 17. 18.

Out of which Chapter, and out of the Commentaries of *Minos* vpon them, theſe precepts may be further obſerued, which follow.

Proſe muſt be vnlike verſe.

1. That the placing and meaſuring of the ſentences in proſe, ſhould be both vnlike to the placing in Poetry, and alſo each ſentence vnlike other. And therefore that the Scholler make no verſes in his proſe, but that he ſhun them warily.

No verſes to be made in proſe.

Verſes cited in proſe.

Though in any exerciſe in proſe, chiefly in Theames, he may cite verſes out of other Authors either for authority or delight.

Beginning and ending of ſentences moſt obſerued: endings chiefely, not to be like a verſe.

2. That the beginning or ending of a ſentence, in proſe, be not the beginning or ending of a verſe; although this be not ſo faulty in the beginning of a ſentence, as in the end; where the fault is more obſerued.

Endings of ſentences to be carefully weighed.

3. That the ending of ſentences be ſpecially weighed, which are chiefly marked of all, and therefore are to bee carefully varied, that they may not be diſpleaſing.

This neede not be aboue ſixe ſyllables.

4. That this curious Obſeruation of the endings neede not be regarded aboue ſixe ſyllables from the end; and thoſe to ſtand on feete of two ſyllables, Trochees principally.

5. That

5. That we do not continue the ſame feete in the ends; but diſpoſe them diuerſly: not all long ſyllables, nor all ſhort, vnleſſe more ſeldome; but commonly tempering long and ſhort ſyllables together, as Trochees and Iambickes, ſometimes Spondees and Perrichees, yet ſo as we bee not curious.

The ſame feete not to be continued in the ends.

Tempering commonly long and ſhort ſyllables.

6. That ſentence is accounted moſt ſweete and excellent which endeth in two Trochees; *viz.* the firſt ſyllable long, the laſt ſhort, as in this ſentence:

The ſweeteſt ſentence ending in 2. Trochees.

Deindè patris dictum ſapiens temeritas filij cõprõbauit.

This endeth in an Iambicke and two Trochees.

Tully vſeth this moſt often. So as in that one Oration *pro Pompeio*, it is obſerued to be an hundreth and fourteene times.

Tullies *ending.*

7. Yet the variety ought to be ſuch, that this art of placing or ſetting the number of ſyllables, may not bee obſerued of euery one, and ſo be made enuious, nor the curioſitie ridiculous; but to be laboured ſo as it may moſt delight and draw on others.

The art of placing to be hid.

8. That the ſounds of the very words and letters are the principall things to bee reſpected herein. For the elegant compoſition, is that which is made by a ſweet ſound of letters and words.

Sounds to be reſpected principally, in words or letters.

9. Therefore words of the beſt ſound are to be obſerued; and amongſt them moſt elegant Aduerbes and bonds of Coniunctions to be noted diligently.

Words of the beſt ſound.

Words ſounding well are theſe:

1. Verbals: as, *Dominatrix, gubernatrix.*
2. Compounds: as, *pernoſcere, excruciari.*
3. Superlatiues: as, *Conſpectus incundiſſimus. Ad dicendum paratiſſimus.*
4. Words of moe ſyllables: as, *Moderatio animi. Tempeſtas anni.*

Inſolent words to be auoided.

10. Words which are inſolent, hard and out of vſe, are to be as warily auoided, as rockes for Mariners.

That all words may haue an eaſie and diſtinct ſound.

11. That in all ſentences, the words haue an eaſie and diſtinct ſound: that is, neither harſh nor gaping; but that they fall and conclude aptly and ſweetly, fitting beſt the vtterance of the pronouncer, and as may moſt like the eare of the hearer.

Theſe are the ſumme of thoſe rules as I remember. Although the excellency hereof is rather to be attained, by vſe and practice, then by any certaine precepts.

Spoud. Sir, theſe put in practice may bee very ſufficient for whatſoeuer can be required in this behalfe, as it ſeemeth vnto me.

Phil. Theſe things concerne onely the placing and ſetting or meaſuring of ſentences, which is one little part of Rhetorick; and there the reſt is to be fully ſought, and how to adorne all ſentences with tropes and figures. The practice of theſe is to be vſed in their ſeuerall exerciſes.

Thus haue I gone thorow all theſe at large, for making the Accedence and Grammar perfect, for conſtruing, parſing, and making Latine; applying my ſelfe to the capacity of the rudeſt learner in ſo many words; becauſe theſe things well performed, all other learning will be moſt pleaſant, as was ſaid before.

Spoud. But one other thing by the way, I cannot omit to demand that I did obſerue by your ſpeech, that you would haue your very enterers to make ſome exerciſe euery night of themſelues.

☞ *No Euening to be paſſed without ſome little exerciſe againſt Morning.*

Phil. I would indeede haue no Euening paſſed without ſome little exerciſe in Latine by all from the very loweſt who begin to write Latine; I meane ſomething to be ſhewed the next day about 9. of the clocke.

Spoud. But what exerciſe would you appoint to ſuch little ones, that could be eaſie enough and meete for their capacitie?

Phil. I would appoint them to beginne euen at, In Speech be theſe eight parts, &c. and ſo giue them 2. or 3. lines

lines of it for euery one to turne into Latine. And for the examining what they haue done where they are many, and time will not permit to examine what euery one hath done; to cauſe ſome one or two whom you ſuſpect to be moſt negligent, firſt to pronounce the Engliſh without booke, then to conſtrue it into Latine without booke, or to repeat the Latine as they haue made it: but to conſtrue it without booke, is farre the ſureſt, or to reade and conſtrue it out of the Engliſh. And according to theſe as they pronounce, and are ſhewed their faults, for all the reſt to correct theirs. If any be found not to correct ſo, or to haue omitted his exerciſe, to haue his due correction.

Though I haue tried many wayes and exerciſes for theſe little ones, to do priuately by themſelues, yet I find none comparable to this: for this they will doe with much facilitie and contention, after a little that they are entred; being helped ſomewhat by their Latine rules, which they haue learned.

Thus they may alwayes haue a fit exerciſe, and know aforehand what they are to do. This alſo will further much towards their parſing in Latine, and better imprinting their rules.

CHAP. XII.

How to make Epiſtles, imitating Tully, *ſhort, pithie, ſweete Latine and familiar; and to indite Letters to our friends in Engliſh accordingly.*

Spoud.

I Am very glad I asked you this queſtion: I reſt fully ſatisfied in it, as alſo in all this matter of making and compoſing Latine, for the euidence of the meanes; and doe thanke you heartily for directing me ſo particularly.

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Now let vs come, I pray you, to the other ſeuerall exerciſes of Schollers, which are to be practiſed in Schooles continually, for the more full attaining of the knowledge of the Latine tongue.

Of making Epiſtles.

And firſt for the making of Epiſtles, in ſuch ſort as was mentioned before; that is, imitating *Tully*, ſhort, pithy, full of variety of good matter, ſweete Latine and familiar; and for inditing of like Letters in Engliſh:

Difficulty of making Epiſtles, purely and pithily.

I haue found this exerciſe of making Epiſtles, no leſſe difficult then the former toyle of making Latine. For although I haue taken great paines: yet after long practice, I haue hardly beene able to bring them to a ſhew of that which you ſpeake of, I meane, ſo to imitate and reſemble *Tully*; but that they will frame them of long ſentences, matters vnfit for an Epiſtle, flaſh and to little purpoſe; but very childiſh, and more like vnto a Theame or an Oration, then to an Epiſtle. Thus I ſee it to be alſo amongſt the chiefe of the Schollers, of ſundry of thoſe who are much accounted of, and wherein the Schollers ſeeme to do the beſt.

Inditing Engliſh Letters little exerciſed in Schooles.

As for inditing Letters in Engliſh; I haue not exerciſed my Schollers in them at all; neither haue I knowne them to be vſed in Schooles: although they cannot but be exceeding neceſſary for Schollers; being of perpetuall vſe in all our whole life, and of very great commendation, when they are ſo performed. Therefore I ſtill craue your helping hand to direct me, how to bring my Schollers to the attaining that faculty.

Phil. Let me firſt heare what way you haue taken in theſe, like as you ſhewed me in the former kinds; and then I ſhall relate vnto you how this may be done, ſo ſhortly as I can.

The ordinary meanes of directing Schollers to make Epiſtles.

Spoud. I haue done this: I haue read them ſome of *Tullies* Epiſtles, and alſo ſome part of *Macropedius* or *Hegendorphinus de conſcribendis Epiſtolis*. I haue directed them that they are to follow the rules ſet downe in the ſeuerall kindes of Epiſtles there mentioned, and made the ex-

examples plaine vnto them.

Moreouer, I haue vſed oft to put them in minde of this, that an Epiſtle is nothing but a Letter ſent to a friend, to certifie him of ſome matter, or to ſignifie our minde plainely and fully vnto him. And therefore looke how wee would write in Engliſh, ſo to do in Latine. Theſe and the like are the helpes which I haue vſed: and I take it to be the moſt that are done in ordinary Schooles.

Phil. I like well of your reading of *Tullies* Epiſtles, which indeed is the very foundation of all: but for *Macropedius* and *Hegendorphinus*, although their paines were great; yet I cannot ſee, but that they will rather require an ancient learned Maſter to vnderſtand, and to make vſe of them, then a younger Scholler, who is to be taught how to ſpeake. Alſo for telling a child that he muſt inuent variety of matter of his owne head, to write to his friend; this is a taske ouerhard to ordinary wits. For what can a child haue in his vnderſtanding, to be able to conceiue or write of, which he he hath not read or ſome way knowne before? according to that Maxime: *Nihil eſt in intellectu quod non prius fuerat in ſenſu.*

Hard for children who haue no reading to inuent variety of matter of themſelues.

Therefore omitting theſe, wherein I my ſelfe haue alſo found a great deale of toyle, with ſmall fruit; I will ſet you downe plainely the very direct way, ſo neere as yet I haue beene able to learne; and whereby I am out of doubt, that that ſame faculty may be eaſily gotten, of writing ſuch Epiſtles; fully expreſſing *Tully*, as was ſaid, and of inditing Letters like vnto them, which are our vſuall Epiſtles, as the Latine were of the Romanes.

The way may be this:

Helpes for making Epiſtles.

1. When your young Schollers haue gone thorow *Sententiæ pueriles*, *Confab. Cato*, or the like; and can begin to make Latine in ſome ſuch good ſort as was ſhewed; let them then reade *Tullies* Epiſtles, gathered by *Sturmius*; as being of the choyſeſt of his Epiſtles, and moſt fitte for children. This one booke rightly vſed, may ſufficiently furniſh for making Epiſtles, ſo farre as ſhall be needfull

1. *Reading Tullies Epiſtles.*

for the Grammar Schooles. It would be read by them twise in the weeke at least, vntill they had gone thorow a good part thereof; vnlesse they be able to reade it of themselues *ex tempore*, or be the helpe of the translation.

2. Making them very perfect in euery Epistle.

2. As they reade euery Epistle, or before they are to imitate any one, make them as perfect in it as you can, and as time will permit: not onely in construing, parsing, reading out of the Grammaticall translation into the Latine; but also to be able to giue euery phrase, both Latine to English, and English to Latine.

Also cause them to make you a report what the summe of the Epistle is; and this if you will, both in English and Latine also, as was said of the Fables.

3. To cause them to make another Epistle in imitation thereof.

3. Cause them for their exercise to make another Epistle in imitation of *Tullies* Epistles, vsing all the phrases and matter of that Epistle; onely applying and turning it to some friend, as if they had the very same occasion then presently: and also changing numbers, tenses, persons, places, times: yet so, as thereby to make all the matter and phrases, each way most familiar to them, and fully their owne.

To do this first in English, then in Latine.

And first let them do this in a good English stile, as was said; I meane, in making an English Letter first: setting it after the manner, as they did their English Translation; of that page of their booke towards the left hand, or on the first columne, the Latine on the other ouer against it, sentence for sentence.

To set the Epistles after the manner of the Translations.

Herein they are onely to differ from the Translations, that they do not in these Letters sticke so much to words, to answer word for word both English and Latine; as to write purely and sweetly, as well in English as in Latine; and to expresse their mindes most fully in both, and in most familiar manner.

4. Making answers to Epistles.

4. The next day to make another Epistle, as being sent from their friend to whom they writ, in answer to that which they writ the former day: and in that to answer euery sentence from point to point, in as short manner as the former Epistle was, still retaining the same phrases as much

as

as they can. I will take for example the first Epistle of *Sturmius*. The more easie it is for the children, the better it is. *Examples of imitating Epistles.*

M. C. Terentiæ *salutem plurimam dicit.*

SI vales, benè est: ego valeo. Nos quotidiè tabellarios vestros Tullies *Epistles* *exspectamus: quos si venerint, fortasse erimus certiores quid* *to be imitated.* *nobis faciendum sit: faciemusq; te statim certiorem, valetudinem tuam curæ diligenter. Vale. Calendis Septembris.*

The summe of the Letter is; That *Tully* writes to his wife *Terentia*: signifying vnto her, that he was in health: that he waited for the Letter-carriers daily: how by them he should know what to do; and that he would then certifie her of all things. And so concludeth, wishing her to looke well to her health. The Letter bare date the Calends of September. *The manner of the report of the summe of the Letter.*

An English Letter in imitation of Tully.

IF you be in health, it is well: I am in health. I haue long looked for your * Messengers. When they shall come, I shal be more certaine what I am to do; and then I will forthwith certifie you of all things. See that you look very carefully to your health.

The answer.

I Reioyce greatly of your health. I am sorry that you haue looked for the Carriers so long. They will be with you very shortly, and then indeed you shalbe more certain what to do.

An Epistle in imitation of Tully.

EPISTOLA.

SI vales benè est: ego quidē valeo: diu tabellarios ve- * *Letter carriers.*
stros expectaui. Cū venerint certior ero quid mihi faciendum sit. Tum autē te omnib⁹ de rebus certiorem faciam. Tuam diligentissimè valetudinem fac vt cures.

Responsio.

TE valere maximè lætor. Doleo quòd tabellarios tam diu expectàsti. Statim vobiscum erunt, & tum re vera certior eris quid tibi agendum sit.

Nos

We ſhall forthwith looke to heare of all your matters. I will in the meane time looke to my health, as you aduiſe. Farewell.

Nos deinde veſtra omnia audire ſperabimus. Meam interim vt ſuades curabo valetudinem. Vale.

Antonius Schorus in the end of his booke, *de ratione diſcendæ linguæ Latinæ*, hath ſundry examples. I will ſet downe one Epiſtle, imitated two wayes: the firſt keeping almoſt the words and forme of *Tullies* Epiſtle; the other imitating onely the forme, but changing the words. *Tullies* Epiſtle is this:

Tullies *Epiſtle.*

Aulo Trebonio, qui in tua provincia magna negotia & ampla, & expedita habet, multos annos vtor valde familiariter. Is cum antea ſemper & ſuo ſplendore & noſtra cæterorumq; amicorum commendatione gratiſſimus in provincia fuit, tum hoc tempore propter tuum in me amorem, noſtramq; neceſſitudinem, vehementer confidit, his meis literis, ſe apud te gratioſum fore. Qua ne ſpes eum fallat, vehementer te rogo: commendoq; tibi eius omnia negotia, liberos, procuratores, familiam: inprimiſq;, vt qua T. Ampius de eius re decreuerit, ea comprobes, omnibuſque rebus eum ita tractes, vt intelligat noſtram commendationem non vulgarem fuiſſe.

The *firſt example of imitation of the former Epiſtle.*

The firſt imitation more following the words, is this:

Petro *Fabro, qui in veſtra vrbe & magna negotia, & multos amicos habet, multos annos vtor familiariter. Is cum antea ſemper & ſuo ſplendore, & noſtra cæterorumque amicorum commendatione gratiſſimus in hac noſtra Repub. fuit, tum hoc tempore propter tuum in me amorem noſtramq; neceſſitudinem vehementer confidit, his meis literis ſe apud te gratioſum fore. Qua ne ſpes eum fallat, vehementer te rogo: commendoq; tibi eius omnia negotia, amicos, cognatos, inprimiſq; vt qua procuratori de eius rebus videbuntur, ea comprobes: omnibuſq; rebus eum ita tractes, vt intelligat noſtram commendationem non vulgarem fuiſſe.*

The *ſecond imitation.*

The ſecond imitation, expreſſing the forme.

Petrus Faber, *qui tibi notus eſt, & magnas res apud nos geſſit, multos annos mihi valde familiaris fuit. Is cum ſemper & ſua dignitate, & beneficijs multis erga me, meis omnibus gra-*

tiſſimus

tiſſimus fuit: tum nunc ob tuum erga me animum, noſtramque coniunctionem, non dubitat quin hac mea commendatione ſit in maxima gratia apud te futurus. Quod vt fiat, ſummoperè te oro: committoq; tuæ fidei & curæ omnes res eius, amicos, cognatos, parentes: præcipuè verò vt quæ procurator de rebus eius agat, ea conſilio tuo iuues: & ita honorificè enim accipias, vt ſentiat has noſtras literas apud te pondus habuiſſe.

Thus practiſing and training vp your ſcholler by little and little; firſt for imitation, more neerely following the words; afterwards only the forme, and ſuch phraſes as ſhall ſeeme fitteſt: and euer firſt writing their Engliſh Letters, and then their Latine anſwering thereunto; you ſhall ſee that they will come to a liuely imitation of *Tully*; eſpecially if you exerciſe them well in *Tully*, in ſuch ſort as is preſcribed.

Spond. Sir, this muſt needs be a moſt ſure and ready way. But in imitation what things am I to direct them to obſerue? *The rule in imitation.*

Phil. That they take onely ſo much as is needfull, and fit for their purpoſe, leauing out all the reſt; that they add what is wanting, alter and apply fitly to the occaſions, according to the circumſtances of times, perſons, places, and the like; that nothing may appeare ſtolne, but all wittily imitated. Be ſure that they know perfectly the matter and the phraſe, of that which they ſhould imitate: and then nothing will be hard, in imitation of Epiſtles, Verſes, or whatſoeuer.

Spond. What is then the ſumme of all, which you would haue principally exerciſed, for the ſpeedy attaining this faculty?

Phil. That your ſchollers haue daily a piece of an Epiſtle, or a whole Epiſtle appointed them, matter and phraſe made very familiar vnto them; then one day to make an Epiſtle in imitation, and that both Engliſh and Latine; the next day to make an anſwer in like manner: thus to proceed, vntill they come to ſome good perfection. And ſo much may ſerue for Epiſtles.

CHAP.

CHAP. XIII.

Of making Theames full of good matter, in a pure ſtile, and with iudgement.

Spoud.

NExt after Epiſtles, Theames doe follow; wherein if you can direct me alſo, how theſe likewiſe may be compoſed by children, ſo as to be couched full of good matter, written in a pure ſtile, and with iudgement, and with as much certainty and readineſſe as you haue ſhewed me for making their Epiſtles; I ſhall remaine more beholden, and returne home with greater hope to doe good.

For the Epiſtles it cannot be otherwiſe, but that the courſe ſet downe muſt needs produce that effect, which you haue affirmed: by reaſon of theſe ſingular patternes of *Tully* which children haue to imitate. But what patterns or helpes can you haue for Theames any way comparable to thoſe?

Phil. What patternes Schollers may haue, you ſhall heare after: but firſt relate vnto me, as in the former, what way you haue vſed, for the entring of your children in making their Theames.

The ordinary manner of directing Schollers how to begin to make Theames, according to Apthonius rules.

Spoud. I haue according to the cuſtome in Schooles, read them ſome of *Apthonius* rules, and ſo it may be, haue begun with Apologues or Fables, or rather with a Chreia: & in their Chreia, I haue firſt made the ſeuerall parts of it, or of their Theame ſo handled, very plaine vnto them, with the manner of the proofes of it; and of gathering reaſons to amplifie it, according to the ſame.

I haue then giuen them a Theame to make, following the example in their booke, to proſecute the ſame parts of the Theame; as *Exordium*, *narratio*, *confirmatio*, *confutatio*, *con-*

conclusio, and also to follow the seuerall places, to amplifie each thing by. I haue withall shewed them how to doe it: as to try what they could gather of themselues; and withall to seeke *Tullies* sentences what they could finde out of it, or out of other books to their purpose. But yet (alas!) that which my children haue done hereby for a long time, they haue done it with exceeding paines and feare, and yet too-too weakely, in harsh phrase, without any inuention, or iudgement; and ordinarily so rudely, as I haue been ashamed that any one should see their exercises. So as it hath driuen me into exceeding passions, causing me to deale ouer-rigorously with the poore boyes. Whereby some of them, whose Parents haue been more tender, seeing their children heauy and vnwilling to the Schoole, haue suffered them to leaue off the Schoole, and so to lose all which they had gotten before; others also haue been made so fearefull, that they would rather desire to goe to any base trade or drudgery, then to be schollers, and hereby haue very much reproached my schoole: Because, as they haue ouer-rightly complained, they must be beaten for not doing that, which they knew not how to doe; so that this feare is worse to them, then the first for making Latines. *The inconueniences of this course.*

And yet notwithstanding, in their entring to make Theames, and so likewise into verssifying, I haue not known how to auoid it, but I haue been enforced to vse so much sharpnesse, as to make them to call all their wits together, and to stir them vp to all diligence and paines; or otherwise I should haue done no good at all.

Whereupon very great inconueniences haue insued: and yet, as I said; I haue seene very little fruit to answer vnto my paines.

Phil. I doe not see how by this course, these euils could be auoided. As I said of *Macropedius* for Epistles, so I may here; that this way of entring your schollers is hard enough to many a Schoole-master, thus to follow euery part of the Theame and those places of *Apthonius*, to inuent matter and reasons to proue and illustrate euery thing, and *This way hard enough for many Schoolemasters.*

Difficulty in making Theames, because ſchollers are not acquainted with the matter of them.

and to doe it in a good ſtile. That which is ſaid of Epiſtles, that children muſt be acquainted by reading, with matter and phraſe fit for Epiſtles, before they can euer be fit to make ſuch Epiſtles, is much more true concerning both Theames and Verſes; inaſmuch as the matter of them is harder, being of ſuch things as they haue neuer read of, nor been any way acquainted with, or at leaſt very little. Beſides, to follow the Logicke places in *Apthonius* in a Philoſophicall diſcourſe, doth require both ſome inſight in Logick, and reading in ſuch Authors as haue written of ſuch Morall matters. And therefore herein many a Maſter deſerues rather to be beaten then the ſcholler, for driuing the child by cruelty, to doe that which he himſelfe can ſee no reaſon how the poore child ſhould be able to doe it. It muſt of neceſſity either driue the ſcholler to vſe all deuices to leaue the ſchoole, or elſe cauſe him to liue in a continuall horrour and hatred of learning; and to account the ſchoole, not *Ludus literarius*, but *carnificina*, or *piſtrînum literarium*.

The Maſter oft deſerues to be beaten rather then the ſcholler.

Spoud. I acknowledge it too true which you haue ſaid: I pray you therefore ſhew me your beſt aduice and experience how to free my ſelfe and my children from theſe euils; that I may both ſo enter them in theſe, and alſo draw them on after, as not to diſcourage them in this manner, nor be driuen to vſe the like ſharpneſſe any more.

Phil. Herein I my ſelfe am deſirous to be a learner, as in all the reſt. Although too much experience hath compelled me to ſeek out all meanes to redreſſe this; notwithſtanding alſo that I haue euer been afraid of vſing cruelty in my ſchoole. And the rather haue I bin carefull to ſeek out the eaſieſt and plaineſt way, that I might allure and draw on my ſchollers in this exerciſe, as in all other, to proceed as in a ſcholaſticall play, with vnderſtanding, loue and delight. So much as I haue attained, I ſhall willingly impart vnto you.

1 To conſider the principall end of making Theams.

1 We are to conſider, what is the end and purpoſe of their making Theams; and then to bethink our ſelues, which way they may the ſooneſt attaine vnto the ſame. The principall end of making Theams, I take to be this, to furniſh ſchollers with

with all ſtore of the choiſeſt matter, that they may thereby learn to vnderſtand, ſpeak or write of any ordinary Theame, Morall or Politicall, ſuch as vſually fall into diſcourſe amongſt men and in practice of life; and eſpecially concerning vertues and vices. So as to worke in themſelues a greater loue of the vertue and hatred of the vice, and to be able with ſoundneſſe of reaſon to draw others to their opinion. *The principall end of making Theames.*

The beſt meanes to effect this moſt ſoone and ſurely, are theſe, ſo farre as yet I know. *The meanes to furniſh them.*

1 To ſee that by perfect learning, and oft repeating they be very ready in their firſt Authors, which they learned, of ſuch Morall matters; as their *Sententiæ*, *Cato*, *Eſops* Fable: For ſome one or mo of theſe haue the grounds of almoſt euery Theame, which is meet to be propounded to ſchollers to write on. So that by theſe they ſhall be furniſhed with the iudgements of many wiſe men, what is truth, what is falſe in moſt matters, with ſome words to expreſſe their minds, and alſo ſome reaſons; as with the ſentences or teſtimonies of the wiſeſt, Similitudes, or Apologues in *Eſop*, and ſome graue reaſons out of *Cato*, which they may call to minde. All theſe may be done by the courſes ſet downe before, and as ſoone as the bare learning of the conſtruing and parſing alone. 1 *Making them very perfect in all their firſt ſchoole Authors. Reaſons.*

2 Add to theſe the oft reading ouer of *Tullies* ſentences out of the Gram. tranſlations, and the ſentences of the other Authors adioined with the ſame. As alſo the reading them forth of Latine into a good Engliſh ſtile. Thus you ſhall find by experience, that after that children are perfect in their firſt ſchoole-Authors, they will alſo reade this booke of themſelues, by the helpe of the tranſlation alone, to goe ouer and ouer it, euery day thus reading a piece of it amongſt themſelues, with little or no hindring any of their ſchoole-exerciſes. 2 *Reading ouer and ouer* Tullies *ſentences.*

3 To the end that they may haue preſidents and patterns for Theames, like as they had for their Epiſtles and for making Latine, ſome book is to be choſen which is written to this purpoſe, and ſuch a one as is moſt eaſie, both for the ſweeteſt Latine and choiſeſt matter. 3 *Preſidents or examples.*

Theſe

Presidents for matter.

These presidents are of two sorts: some are to furnish them still, with more variety of the best matter; others, for the whole forme and frame of the Theame.

☞ Reusneri Symbola.

Of the first sort, for singular matter notably compact together, *Reusneri Symbola* doth seeme to me most familiar and plaine: wherin the Poesies or sentences of the seuerall Emperors, both Italian, Greek, & Germane are handled: As these; *Artem quænis terra alit. Apex Magistratus authoritas. Bonus dux, bonus comes. Bonis nocet, qui parcet malis. Cedendum multitudini. Festina lentè:* and the like.

Reusner *worthy to train vp yong Gentlemen, and all of any good sort and condition.*

This book I take to be a very worthy booke to traine vp young Gentlemen, and all others whom we would haue to become wise men, and good Common-wealths men. It is full of most singular precepts and instructions concerning duties and vertues; and for framing and ordering the whole course of our life, and managing all our affaires with wisedome, safety and commendations. So as any one may receiue many wise directions, for all occasions of life, and withall much sweet delight in it. And for this matter of Theames it is fraughted full of the graue testimonies and sentences of many of the ancienteſt, wiſeſt, and most experienced; all fitly applyed, without any matter to corrupt or offend, and in a most familiar, easie, and pleasing stile.

☞ *How Schollers may vse* Reusners Symbola *for Theames.*

The manner of the vse of it for the first enterers into Theames, where they haue bookes, and the Teacher would specially apply them to Theames, and that they haue time enough, may be this:

* *The words or Mottoes.*

To take the * Poesies or Theames of it in order: or if any of them seeme ouer-hard for childrens capacities, in regard of the matter of them, to make choise of the most easie and familiar, first: to reade vnto them euery night a piece of a Theame of it, as a side of a leafe, or more or lesse; according to the abilities of their Schollers. In reading, first to make the Theame or generall matter of it very plaine vnto them. They are commonly expounded for the summe of them vnder the Poesie, in verse, or with some short glosse, or both. Afterwards, to shew your Schollers the chiefe rea-

reaſons and ſentences, as you do reade, and in what words the force of each Argument or reaſon lieth. Alſo to obſerue all the phraſes which are either more difficult or pure, or moſt fit to that purpoſe in hand.

And thus to make euery thing plaine vnto them; firſt opening them, after examining the ſame, and ſo cauſing them to vnderſtand, and to be able to anſwer euery point thereof in Latine, or to giue the hard phraſes to the Engliſh.

This poaſing by ſhort queſtions, with the other things mentioned, will make the obſcureſt pieces of it very euident, and cauſe both weaker Maſters and ſchollers to profit greatly in vnderſtanding. After all this, if you will, cauſe them to conſtrue it amongſt themſelues and to giue the ſenſe, and ſo make it as perfect as they can euery way: Or if they be able, heare them to conſtrue it themſelues firſt, or to reade it out of the Latine into Engliſh, and then make it plaine to them. Then let each ſeuerally ſee how he can gather a ſhort Theam out of that; chooſing out all the principall ſentences and reaſons, and compoſing them in good order: following, if you thinke good, the parts of a Theame: *viz. Exordium, Narratio, Confirmatio, Confutatio, Concluſio*, though their Theame be not about 12. or 16. lines, according to their time and abilitie. To theſe they may adioyne other reaſons or ſentences, as they can, either what they haue learned, or what they can gather fitly to the ſame purpoſe.

Pronouncing their Theames.

To bring this Theame of theirs thus made, the next day at the time appointed for ſhewing their Theams each one to pronounce his Theame without booke; you in the meane time looking on that which is pronounced, and examining each fault, as they are vttering it or after, by asking them ſhort queſtions of the faults, and cauſing them to anſwer them, and to ſhew how they ſhould be amended; and ſo making a daſh with a pen vnder euery fault, or the letters where the fault is, to leaue them to them to correct them after. Yet your ſelfe ſometimes to peruſe the exerciſes after againe, to ſee that they haue corrected them; as I ſhall ſhew in another place. By this meanes the firſt enterers may haue choiſe of

matter gathered to their hands, which otherwise they were to seeke in other Authors they knew not where nor how.

Benefit of Reusner so vsed, and of daily Theams out of it.

2. All the Theames of this Author being thus written of and pronounced by them *memoriter*, which may be done in a short time, keeping each night a Theame, must needs helpe to furnish them with variety of the best matter, and fit phrase. Besides that, this will be a great furtherance to audacity, memory, gesture, pronunciation: and by the continuall and diligent reading of that Author, with their other Authors, they shall haue much helpe to construe and vnderstand any other morall Author *extempore*.

☞ *These Theames to be limited according to leasure and oportunitie.*

Or if this course be ouer-tedious, by reason of the multitude of Schollers, or their other exercises; then to reade them the more at a time, and let them bring them once or twice in the weeke, made longer and more carefully.

Spoud. This way may be very good for entering young Schollers, and to store them with the best matter and phrase: but might there not be some speciall rules and directions giuen, for writing their Theames according to the order of the chiefe Schooles, prosecuting the seuerall parts of the Theame?

Phil. Yes: but these I thinke fittest to succeede in the second place, after that they haue thus furnished themselues, with words and store of matter, by this helpe, or *Tullies* sentences, or the like; or in want of other bookes, to vse *Apthonius*. Then to learne to flourish and adorne their Theames after.

The best and most easie direction for Theams to be written at large, with iudgement according to the parts thereof. To take the Theames out of Apthonius, and how to make them to vnderstand them fully, and prepare matter.

For the surest and easiest direction for such Theames, to be done in more exquisite manner, where the Schollers may haue leasure to them; I shall shew you my iudgement, and what I can yet find or conceiue to be the best.

1. Because I would not haue my Schollers discouraged any way through the difficulty of this exercise, I would do as in their first Theames for matter: so in these. That is, I would take their Theames (at least for a time out of *Apthonius*,

thomius, either in order as they ſtand, or chooſing of the moſt familiar, and in all things reade and make it plaine vnto them, with the ſeuerall parts and arguments, as I ſhewed you before in *Reuſner*.

Then I would demand of them, firſt to giue mee *Apthonius* arguments: as, what reaſons hee hath from the Cauſe, Effect, Contrarie, Similitude, Example, Teſtimonie.

Next, what reaſons euery one can giue of his owne, to proue the ſame.

In the third place to ſhew, what any of them can obiect againſt it; or if it be true, what abſurdities and inconueniences will follow of it; and alſo ſome of them to anſwer the obiections and inconueniences: and laſtly, my ſelfe to ſupply their wants and failings.

After this done, direct euery one of them who are to write of it, to remember where they haue read any thing of that Theame, or by the Indexes of their bookes of Common places: as *Tullies* ſentences, *Reuſner*, or the like, to ſeeke what they can find of that matter.

2. That they obſerue theſe parts, named { *Exordium.* *Narratio.* *Confirmatio.* *Confutatio.* *Concluſio.* } *Parts of the Theame.*

3. To make the *Exordium* very ſhort, two or three lines, to gaine the approbation of the hearers, and their attention. *Exordium what one.*

If the Theame be of any perſon, in accuſation or defence of them after the manner of declamations, then that their *Exordium* may be fitlieſt taken, from the partie himſelfe who is accuſed or defended; from ſome deſcription of him to his praiſe or diſpraiſe; or elſe from the perſon of the aduerſarie, or of the auditors, or of the party himſelfe who writeth. *If the Theame be of perſons.*

For the perſons whom they will defend, they muſt labor

to perſwade their hearers of their vertues, or to remoue from them all preiudicate opinſon. And for the perſons whom they will accuſe, to diſpraiſe them, by ſhewing their bad qualities; ſo to bring them into diſgrace.

Theame of ſome matter. But if the Theame bee of ſome matter to be proued or diſproued; commended or diſcommended, which are moſt ordinarie; their *Exordium* may be taken from the matter, by commending it for the excellency thereof, or for the benefit which may redound to the hearers, by the knowledge of it; or diſcommending it by the contrary, or by ſome circumſtance of time, perſons, places, or the like.

Narration. In their Narration, to the end that the Auditors may fully vnderſtand the matter, and themſelues may proceed more eaſily; let them ſet downe firſt the Theame or matter in as few and plaine words as they can.

Secondly, expound the doubtfull words or phraſes, if there be any. If it concerne perſons or facts of perſons, then to ſet downe all the circumſtances to expreſſe the nature and manner of it. Or if it concerne ſome ſpeciall matter, to make ſome ſhort diuiſion of it; if it be a generall, into his ſpecials, or if a whole, into his members or parts: ſo to goe thorow euery part in order, ioyning each part together with fit tranſitions, to ſhew their paſſage from one part to another.

Confirmation. In the Confirmation to the end, to be able to proue the matter the better;

1. To note in their Authors all the principall reaſons which they can, to that end, and to gather them forth.

2. To trie what reaſons they can inuent of themſelues according to the chiefe heads of Inuention, following either *Apthonius* order, or the ten chiefe heads of Inuention: as, Cauſes, Effects, Subiect, Adiuncts, &c. which are theſame in effect, but farre more eaſie to proſecute, according to the Art of meditation, whereof we ſhall ſpeake after. By conſidering wel either the thing it ſelfe, Cauſes and Effects of it: or if it be a Propoſition, as in this (Children are to obey their Parents) by marking carefully both parts of the Compoſition or ſentence, both Antecedent and conſequent, as they

are

are called; and the one part will ſurely afford ſome reaſons.

As if we thinke firſt of the Parents what they haue been, and are towards the children; and ſo what the children haue and do receiue from them (thus following the parts according to thoſe places of meditation) any one of vnderſtanding ſhall be able to find out reaſons why the children are to obey their Parents.

Then hauing found out reaſons, before they ſet them downe in their Theame, as they will haue them, to ranke them in their minde or in writing; ſo as they do purpoſe to ſet them in their Theame: ſetting ſome ſtronger in the firſt place, weaker in the midſt, reſeruing ſome of the ſtronger to the laſt, croſſing and leauing out the weake ones, whereof any one may diſcredit all the reſt.

In the Confutation to ſeeke out and ſet downe two or three good reaſons, to ouerthrow or reproue the contrary opinion to the Theame: and alſo to conſider what may be obiected againſt it, and how to anſwer them, by way of Occupation and Subiection, or of preuenting an obiection. *Confutation.*

Then to direct them, that the Concluſion is nothing but a collection gathered from all the former reaſons: in which may be a ſhort recapitulation, or rehearſall of the ſumme of the reaſons, and an vrging (if they will) of one or two of the principall and moſt forcible reaſons ſomewhat more, to leaue a deeper impreſſion in the mindes of the hearers; and ſo out of them to conclude moſt firmly. And thus much may ſerue for the direction in generall for making the Theame. *Concluſion.*

Spoud. But this ſeemes ſtill to me rather too obſcure for young Grammar Schollers: I pray you let me heare, if you could not leade me yet vnto more readie helpes.

Phil. The moſt excellent patterns, I take it to be the moſt ſpeedy and ready helps for ſchollers to be acquainted with, and to learne to imitate them: for they in euery thing doe moſt auaile, to teach the ſooneſt and ſurelieſt.

As for variety of Exordiums and Concluſions, *Aphonius* his *Progymnaſmata* may helpe to direct; and alſo Maſter *Stockwood* his Diſputations of Grammar. *Imitation of Exordiums and Concluſions.*

Authours for matter.

For furnishing with matter and substance, besides *Reusners Symbola* mentioned, *Erasmus* Adages of the largest and last Edition, is a rich store-house. Also *Lycosthenes* his Apothegmata, printed at London by G. Bishoppe M.D.XCVI. is of good vse.

Lycosthenes of the last Edition to be taken heed of, as it is augmented and corrupted by the Iesuites, printed Colonię, sumptibus Lazari Zetzneri An. M.D.C.III.

Lycosthenes of the last Edition (as I heare) is dangerously corrupted with Popery, and rayling against K. *Henry* the eighth, K. *Edward*, and our late blessed Queene; and therefore not to be permitted vnto children. Many other I might name vnto you, which haue written of such morall matters; diuers of them in English, and some of them very notable: as the French Academie, the morall part of it: Charactery, Morall Philosophy Golden Groue, Wits common wealth, Ciuill conuersation; and others.

So in Latine, *Zegedine* his *Philosophia Poetica*; The sentences selected out of the best Authors, adioyning to *Tullies* sentences; *Flores Poëtarum* for Verses to flourish withall.

But the former, viz. *Reusner*, *Erasmus* Adages, *Apthonius*, and *Lycosthenes*, may serue in stead of many, for Schollers who are of vnderstanding and iudgement to vse them aright; chusing out the summe of the most excellent matter, and making it their owne; composing euery thing fitly, without apparent stealing out of any.

Helpes for inuention of matter.

Spoud. But what helpe do you account the very best for inuention of matter, to find it out as of their owne heads, which you know is principally esteemed of?

Phil. That which I named in the direction for the Theam, is the vsuall manner in Schooles, as I take it; I meane the following the places of *Apthonius*: as, *à Laudatiuo*, *Paraphrastico*, *Causâ*, *Contrario*, *Parabola*, *Exemplo*, *Testimonio veterum*, *Breui Epilogo*.

So *à Manifesto*, *Credibili*, *Possibili*, *Consequente*, *Decoro*, *Vtili*. And *ab Obscuro*, *incredibili*, *Impossibili*, *Inconsequenti*, *Indecoro*, *Inutili*, and the like.

Yet these do seeme to me also farre too hard for childrens conceits, who haue read no Logike, and ouer tedious.

But

But the following of thoſe tenne firſt and chiefe heads of reaſoning; to wit, from Cauſes, Effects, Subiects, Adiuncts, Diſagreeable things, Comparisons, Notations, Diſtributions, Definitions, Teſtimonies (to one of which each of *Apthonius* or *Tullies* places do belong) is farre the eaſieſt, ſureſt, and plaineſt way.

The knowledge of the ten grounds of Inuention, the readieſt.

If that little booke called the Art of Meditation, were made ſomewhat more plaine for the definitions or deſcriptions, that children might ſee euery thing euidently; and illuſtrated by a few moe examples; and ſo Schollers made perfect in it by examining; they would be able to inuent plenty of good matter preſently, after that they had beene exerciſed in *Reuſner*, and the other Authors; in reading, and alſo in writing ſome variety of Theames, after the manner ſet downe before.

The art of meditation moſt profitable for inuention.

Let them practiſe when they would inuent matter, but to runne thorow thoſe places curſorily in their mindes; and if one place do not offer fit matter, another will ſurely, and furniſh them with ſtore: ſo that by the helpe of that ſmall Treatiſe, if it were ſo perfected, all this might bee accompliſhed; and that with a ſmall meditation any Scholler of vnderſtanding might diſcourſe very commendably of any ſuch matter.

Spond. It is great pitie it ſhould not be made exact, if the vſe and benefit be ſuch as you conceiue of it to this purpoſe, beſides the worthy end for which it is written.

But as you haue giuen patternes for other exerciſes, ſo let me heare your iudgement, where they may haue the beſt patternes for Theames, for the whole frame thereof being handled according to all the parts ſeuerally.

Phil. Apthonius (out of whom theſe Theames may bee taken firſt, and the Schollers alſo to haue liberty to gather out the principall matter; yet making it their owne, by ſeeking to better euery ſentence) hath ſundry very good preſidents for ſuch Theames; and in ſweete Latine, written by *Rhodulphus, Agricola, Catenens, Lorichius*, or others: as the example of a Common-place, of the Theſis, and the like.

Preſidents for the manner of Theames, and out of which to take their Theames firſt; or out of Reuſſhuer, *or others as we will.*

like. Though *Apthonius* his owne (I meane) those translated out of him, are of a more harsh stile in Latine; yet the order is good, as being written and set forth of purpose to this end.

☞ These very Theames may be written on, first for incouragement; after, others of like matter to be imitated, according to the same places.

☞ Secondly, next vnto those in *Apthonius*, which are more easie, *Tullies* Paradoxes are most singular patternes for true Rhetoricke, though the order of them seeme to be more obscure: they will be notable directions, if that the Schollers be of capacity and ripenesse, and haue the seuerall parts rightly opened vnto them, that they fully vnderstand them.

Tullies Paradoxes for more excellent patternes.

Declamations and patternes for them.

Spoud. But for Declamations what examples or helpes would you vse?

Phil. The Declamation being nothing else but a Theame of some matter, which may be controuerted, and so handled by parts, when one taketh the Affirmatiue part, another the Negatiue, and it may be a third moderateth or determineth betweene both; we haue very good Presidents in the *Thesis* in *Apthonius*: as in that question handled both Affirmatiue and Negatiue, viz. *Vxor est ducenda, Vxor non est ducenda.*

Examples of Inuectiues.

If it be in a more vehement inuectiue against some vice, we haue sundry examples in *Apthonius*, in *Loco communi.* As *In villarum incensores, In sacrilegum, In contumacem, In auarum.*

Examples of praise and dispraise.

Likewise the seuerall examples there set downe of praise and dispraise, of persons, cities, or the like. So the Presidents in *Apthonius* of particular actions, in accusing or defence of them, may be great helpes to giue much good direction.

For further patternes, see *Tully* his Orations; and specially the Inuectiues against *Catiline.*

In these kinde of Theames, we shall haue farre more vse of those figures of Sentences, which are the very life and strength of an Oration; as of Exclamations, Reuocations,

tions, Apoſtrophees, Proſopopeis; and the reſt of the figures in *Dialogiſmo.*

I haue heard of ſome good enſamples in Engliſh, viz. thirteene Declamations; but I haue not beene able to finde them out.

Declamations fit for the Vniuerſities, or for principall ſchollers in the Grammar ſchooles.

But theſe kinde of exerciſes of Declaming are rather for the Vniuerſities; or at leaſt for ſuch Schollers in the Gramar-Schooles, as haue been long exerciſed in the former kindes.

Manner of writing downe the Theames by ſchollers of iudgement.

For the manner of writing downe the Theames by ſchollers of iudgement, it may not be amiſſe where leiſure will ſerue, to cauſe the ſchollers to write them thus: In the firſt Margent towards the left hand, together with the ſeuerall parts of the Theame (as *Exord. Narratio, Confirmatio, Confutatio, Concluſio,* being ſet in great letters ouer againſt each part) to ſet alſo the heads of the ſeuerall arguments; chiefly againſt the Confirmation: as *Cauſa, Effectum*: like as *Apthonius* doth ſet his places, *à Cauſa, à Contrario.* And in the latter ſide of the page, towards the right hand, to ſet the ſeuerall tropes or figures, but in two or three letters. As for *Metonymia Efficientis*, no more but *Met. Effic.* or the like: making ſome line vnder the word in which they are; The ſhorter the better, if it can be vnderſtood.

One Theame thus in the week may ſuffice, and to ſpend their odde times in making Verſes, as more ſharpning the wit.

One Theame in the weeke well performed in this maner, beſides all other exerciſes, may be ſufficient; like as the order is in many of the chiefe ſchooles.

Spoud. Certainly Sir, theſe courſes ſeeme to me as eaſie as the former, both for Maſters and Schollers; that hereby they muſt needs labour, and goe on with delight; being thus plainly guided and directed from point to point.

Making Theams ex tempore, a matter of great commendations, if it be done ſcholler like.

Yet to proceed a little further herein, if you will giue me leaue: I haue heard of ſome ſchollers marueilouſly praiſed for this, that they haue been able to ſpeake of a Theame *ex tempore* for a quarter of an houre, or more together, in good Latine, and to very good purpoſe.

Now how doe you thinke that this may be done? for this

is

is a matter of very high commendations to young ſchollers, euen in the Vniuerſities; and much more in the Grammar Schooles, if it can be done.

The way to make Theames extempore.

Phil. This exerciſe muſt needs require much reading, and practice to do it, in ſuch commendable manner; as indeed it may. The beſt way how to attaine it moſt ſoone and ſurely, is this, ſo farre as yet I can conceiue:

1 They muſt practiſe conſtantly for a good ſpace, the former or better courſe of making Theames; that they may become very ready in writing their Theames of any Morall matter with a little ſtudy.

A practice moſt eaſie and profitable to helpe to make Theames extempore.

2 I haue ſeene this practice to be eaſie and profitable to this end: the very vſe of the Grammaticall tranſlation of *Apthonius*, according to the manner of the vſe of the tranſlations, for keeping the Schoole-Authors perfectly.

As firſt, cauſing them to reade a Theame out of the Latine into Engliſh; or where it is hard, firſt to reade it ouer in Engliſh to giue ſome light; then out of the Latine into Engliſh, to vnderſtand it perfectly: afterwards to reade it out of the Engliſh tranſlation into Latine, to haue the phraſe and Latine readily to expreſſe their mindes.

To follow a pattern of a Theam, made familiar vnto them by the Grammaticall tranſlations.

Then euery one in his courſe, to try how he is able to expreſſe or vtter that Theame of himſelfe; firſt in Engliſh, then in Latine, euery part of the Theame in order.

To ſee how each is able to better his Author, in vttering euery part of themſelues, both Engliſh and Latine.

For example: To begin firſt with the *Exordium*, to try how they can vtter it in Engliſh, and whether they can better the Author. After the firſt, a ſecond fellow to aſſay how he is able to better the firſt; ſo another after him to better them both: and ſo forward as you will.

After this, to make triall how they can vtter the ſame in Latine; euery one ſtill bettering others: then to doe the like in the Narration; and ſo thorow euery part, both in Engliſh and Latine; ſtill contending to go beyond their patterns in purity of phraſe and matter, contracting, adding or changing as they will.

☞ When they haue for ſome good time vſed this practice, then trying how they are able to diſcourſe of themſelues in a Theame

a Theame giuen vnto them, according to the order of meditation, or places of Inuention, by continuall exercise they shall attaine hereunto. *To practise to discourse of themselues.*

The practice in *Apthonius* will affoord them matter and words enow for imitation of *Exordiums*, manner of Confutations and Conclusions. *Where to be stored with matter, and words for all parts.*

Their readinesse in their first Authors of morall matters, as also in *Tullies* Sentences, and *Flores Poëtarum*; and that their continued exercise in *Reusner*, with the helpe of the places of Inuention, will commonly yeeld matter sufficient.

What phrase or word they cannot vtter in Latine,

1 Let them bethinke themselues how they would first vtter and vary it in English, and some of the English words will bring Latine words, or phrases to their remembrance; or else how they can expresse it by *Periphrasis*, or circumlocution in moe words, by some description, or by the generall, or the contrary, or by some property, or the like. *Helpe for supplying words or phrases.* *1 To thinke how to vtter it in other words in English.*

2 Next to this, they may vse the helpe of *Holyokes* Dictionarie; and for phrase, *Manutius* or Master *Drakes Calliepëia*: the phrases may be found more easily in the *Calliepëia*. *2 Helps of Dictionaries and words of phrases.*

3 And to the end that they may be sure to haue variety both of words and phrase, which doth much delight; it shall not be amisse to peruse before in the phrase-book, the principall words or phrases which concerne that Theame, and how many wayes they may be vttered: at least the Master, when he tryeth his Schollers in this *extemporall* faculty, if he be not a ready and perfect Latinist, may haue the phrase-booke by him, to looke euery hard phrase which they cannot vtter well; and how they may vary it diuers wayes. *To meditate the chiefe phrases before.* *Helpe by the Master.*

Spoud. But to the end that schollers may be sure euer to haue store of matter, or to finde of a sudden where to turne to fit matter for euery Theame; what doe you thinke of Common-place bookes of such Morall matters, that euery Scholler should haue his Common-place booke written?

Phil.

Common-place books, a ſingular helpe.

Phil. I do account them a great helpe where the ſchollers haue leiſure and iudgement to gather them; I meane, to gleane out all the choiſe ſentences and matter in the moſt Authors. Or, becauſe that that is ouer-great a toyle, and requires more iudgement then can be looked for in ſo yong yeeres; if they had but only bookes of References, it would be exceeding profitable: to wit, ſuch Common-place books as did but only containe the generall heads of matter, and then the Quotations of three or foure of the chiefe Authors; as *Reuſner, Eraſmus, Adages, Tullies* ſentences, or ſome other; ſetting downe the booke and the page, where to turne of a ſudden to any ſuch matter in them. This would eaſe them of much ſearching, and make ſchollers to doe ſuch exerciſes much ſooner, and with farre greater commendations: like as it is in Diuinitie, Law, Phyſicke, and whatſoeuer other Arts. Thus they may vſe the matter of the beſt Authors, going farre beyond the matter which the wit of any child can conceiue; ſith that thoſe bookes haue in them the choiſeſt ſayings of the very wiſeſt of all ages: although they are ſtill to adde whatſoeuer they can inuent of their owne braine, ſo it be wittily and pithily.

Such a booke of Reference well gathered, and made publike, would much further young ſchollers herein.

Spoud. I ſee well how they may be furniſhed for ſtore of matter; yet for choiſe of good words and phraſe, to haue copie and variety euer ready at hand, I make ſome doubt how they may be furniſhed: for it is a toyle to goe euer to turne to phraſe-bookes; neither can they haue time when they are to ſpeake *ex tempore.*

How to get ſtore of phraſes.

Phil. Take no care for that; ſtore of matter being thus gotten, as I haue ſhewed, will bring words: yet to haue copie of *Synonymaes* and good phraſe, beſides their Authors made perfect, and other helps mentioned; *Calliepeia* tranſlated in propriety, and read one while out of Latine into Engliſh, another while out of Engliſh into Latine, and after trying how to vary both in Engliſh and Latine; will helpe very much to furniſh with copie both Engliſh and Latine.

Hereof

Hereof I haue knowne ſome experience. A little tryall will ſoone confirme this.

There may be alſo other helpes for varying: as the rules in *Eraſmus de Copia*, in *Macropedius* and others; and more ſpecially ſome ſelect phraſes to ſeuerall purpoſes noted in *Eraſmus de Copia*. *Other helps.*

Spoud. But what ſay you concerning Orations? what courſe doe you thinke fitteſt to be able to performe them with commendations? *Orations.*

Phil. I take them to belong rather to the Vniuerſities, that there is more ſeldome vſe of them in Schooles, and then alſo to be performed by ſchollers growne to ſome maturitie. *Orations belong ſpecially to the Vniuerſities.*

For examples or patternes of Orations, we can haue no better then *Tullies* Orations; wherein are preſidents of all ſorts. In theſe is the ſcholler to be exerciſed to know the nature of them, and the manner of the loftineſſe of ſtile vſed in them. Alſo *Turners* Orations, *Muretus*, or others. Though for entrance into them we may follow the examples of praiſes in *Apthonius*. Chap. 8. Or ſome other ſelect Orations. *Examples of Orations.*

Yet, becauſe ſchooles of ſpeciall note, and where there are ancient ſchollers, ſometimes it may be expected amongſt them, that ſome one of them ſhould make an Oration to entertaine a Benefactor, or other perſon of note; and it may be, to doe it *ex tempore*, as their comming is of a ſodaine; therefore certaine ſpeciall heads of an Oration to that purpoſe might be euer in readineſſe. As the commendations of a perſon for his deſcent, learning, loue, and countenance of good learning and vertue, beneficence, courteſie, fauour towards that place, and the like. Alſo for excuſing themſelues by their tender yeeres, want of experience and of practice in that kinde, baſhfulneſſe, timorouſneſſe; and yet their deſire to anſwer the parties loue and expectation, with preſuming vpon their patience, and ſuch others. To be acquainted alſo with variety of choiſe phraſes to the ſame purpoſes, to haue them euer in freſh memory. *Orations ex tempore.*

Spoud.

Spond. Theſe courſes are very plaine in my iudgement: yet notwithſtanding, ſith they are of more ſeldome vſe, but Theames of daily practice, we are ſpecially to looke vnto them. Therefore for my weake memory, let me heare in two words, the ſumme of all concerning the Theames.

Phil. This is the ſumme;

Summe of all for Theames.

1 That they be acquainted with ſome matter for Theams and eaſie phraſe, and ſo accuſtomed to write Theames in a plaine manner firſt, following *Reuſner* principally.

2 That they learne to handle the Theame more curiouſly according to *Apthonius*, proſequuting and adorning the ſeuerall parts thereof, making choiſe of the moſt excellent patternes.

3 That they haue the helps and grounds of inuenting reaſons of themſelues, and do know where to finde more ſtore of matter and phraſe to expreſſe their mindes, and be furniſhed with helps of the beſt bookes.

4 Laſtly, that as in all other exerciſes, they vſe continuall practice; which makes the hardeſt things eaſie and pleaſant.

CHAP. XIIII.

How to enter to make Verſes with delight and certainty, without hodging; and to traine vp Schollers to imitate and expreſſe Ouid *or* Virgil, *both their phraſe and ſtile.*

Spond.

NOw that we haue gone thorow all the whole courſe of writing Latine in proſe, and the ſeuerall exerciſes thereof which are requiſite in Grammar-Schooles, ſo farre forth as I remember; it remaineth that we come to verſe: wherein I preſume of your loue as in all the former, not to conceale any thing from me, but to impart whatſoeuer may helpe to the attaining of that facultie.

Phil.

Phil. Though Poetry be rather for ornament then for any neceſſary vſe; and the maine matter to be regarded in it, is the purity of phraſe and of ſtile: yet becauſe there is very commendable vſe of it, ſometimes in occaſions of triumph and reioyſing, more ordinarily at the funerals of ſome worthy perſonages, and ſometimes for ſome other purpoſes; it is not amiſſe to traine vp ſchollers euen in this kinde alſo, and the rather becauſe it ſerueth very much for the ſharpening of the wit, and is a matter of high commendation, when a ſcholler is able to write a ſmooth and pure verſe, and to comprehend a great deale of choiſe matter in very little roome.

Poetry rather for ornament then for any neceſſitie. Yet there may be commendable vſe of it.

Spond. Surely (Sir) though it is, as you ſay, but an ornament, yet it is ſuch a one, as doth highly grace thoſe who haue attained it, in any ſuch meaſure as you ſpeake of; and two ſuch Verſes are worth two thouſand, of ſuch flaſh and bodge ſtuffe as are ordinarily in ſome ſchooles. But this I haue found alſo to be full of difficulty, both in the entring, the progreſſe, and alſo in the end; that my ſchollers haue had more feare in this, then in all the former, and my ſelfe alſo driuen to more ſeuerity: which I haue been inforced vnto, or elſe I ſhould haue done no good at all with the greateſt part.

The ordinarie difficulty of this faculty.

And yet when I haue done my vttermoſt, I haue not had any to come to ſuch perfection as you mention, to write ſo pithily or purely: yea, let me tell you this, that I haue knowne ſome Maſters, who haue thought themſelues very profound Poets, who would vpon an occaſion of a Funerall haue written you a ſheete or two of Verſes, as it were of a ſudden; yet amongſt all thoſe, you ſhould hardly haue found one ſuch a Verſe as you ſpeake of, vnleſſe it were ſtolne; and moſt of them ſuch, as a iudicious Poet would be ready to laugh at, or loath to reade. Therefore I intreat you to guide me, how I may redreſſe this euill, and preuent theſe inconueniences.

The folly of ſome in this kinde.

Phil. Though I be no Poet, yet I finde this courſe to be found moſt eaſie and plaine to direct my ſchollers:

THE GRAMMAR SCHOOLE.

The most plaine way how to enter to make a verse without bodging.

1 To looke that they be able in good manner to write true Latine, and a good phrase in prose, before they begin to meddle with making a verse.

1 To write true Latine.

2 To haue read some Poetry.

2 That they haue read some poetry first; as at least these bookes or the like, or some part of them: *viz. Ouid. de Tristibus*, or *de Ponto*, some piece of his Metamorphosis, or of *Virgil*, and be well acquainted with their Poeticall phrases.

☞

3 Practice of turning them out of the Grammaticall translations into verse.

3 I finde this a most easie and pleasant way to enter them; that for all the first books of Poetry which they learn in the beginning, they vse to reade them dayly out of the Grammaticall translations: first resoluing euery verse into the Grammaticall order, like as it is in the translation; after into the Poeticall, turning it into verse, as the words are in the Poet: according as I shewed the manner before, in the benefit and vse of the translations. For the making of a verse, is nothing but the turning of words forth of the Grammaticall order, into the Rhetoricall, in some kinde of metre; which we call verses. And withall, that in reading thus out of the translations, they vse to giue the Poeticall Phrases, to our English phrases, set in the Margents, and also the Epithetes.

☞

Giuing Poeticall phrase.

For this practice of reading their Poetry, out of the translations into verse, a little triall will soone shew you, that very children will doe it as fast almost as into prose: and by the vse of it, continually turning prose into verse, they will be in a good way towards the making a Verse, before they haue learned any rules thereof.

4 To be very cunning in the rules of versifying.

4 Then when you would haue them to go in hand with making a verse; that they be made very cunning in the rules of versifying, so as to be able to giue you readily each rule, and the meaning thereof.

5 To be perfect in scanning.

5 That they be expert in scanning a verse, and in prouing euery quantity, according to their rules, and so vse to practise in their Lectures daily.

6 To keepe from bodging in their entrance.

6 To keepe them that they shall neuer bodge in their entrance, neither for phrase nor otherwise, but to enter with

with eaſe, certainty and delight; this you ſhall finde to be a moſt ſpeedy way.

Take *Flores Poëtarum*, and in euery Common place make choiſe of *Ouids* verſes, or if you find any other which be pleaſant and eaſie: and making ſure, that your Schollers know not the verſes aforeſaid, vſe to dictate vnto them as you did in proſe. Cauſe alſo ſo many as you would haue to learne together, to ſet downe the Engliſh as you dictate.

To vſe the like practice in Flores Poëtarum *for verſe, as in* Tullies *Sentences for proſe.*

Secondly, to giue you, and to write downe all the words in Latine *verbatim*, or Grammatically.

Thirdly, hauing iuſt the ſame words, let them trie which of them can ſooneſt turne them into the order of a verſe: which they will preſently do, being trained vp in the vſe of the tranſlations; which is the ſame in Effect.

And then laſtly, reade them ouer the verſes of *Ouid*, that they may ſee that themſelues haue made the very ſame; or wherein they miſſed: this ſhall much incourage and aſſure them.

After that they haue practiſed this for a little time; if for ſpeedineſſe, and for ſauing paper (becauſe they may ſoone runne ouer much) you do vſe but onely to reade the Engliſh Grammatically, and appoint ſome one of them to deliuer it in Latine; then all to trie which of them can ſooneſt turne thoſe words into a verſe, or how many waies they can turne them into a verſe: you ſhall ſee them come on apace, and an earneſt ſtriſe to be wrought amongſt them.

To doe this without pen.

The moſt eaſie way of turning verſes out of Flores Poëtarum.

This alſo may be done moſt eaſily, by the vſe of Grammaticall tranſlations of all the choiſe verſes in *Flores Poëtarum*; practiſing as in *Tully* and other, to reade them *extempore* out of the Engliſh firſt into proſe, after into verſe. They will be as familiar and eaſie, as to reade proſe, and to doe it with as much delight and contention or more, euery day practiſing a little by courſe. For this is nothing (as I ſaid) but the Poeticall compoſition. In the practice of this, likewiſe, vſe to note euery new and hard word, and quantity, as alſo Epithetes; according to the generall rule before, and the manner in each Lecture, and oft to examine thoſe.

To note hard words quãtities, Epithets.

7. *To turne the verſes of their Lectures.*

7. Cause them to turne the verses of their Lecture into other verses, either to the same purpose, which is easiest for young beginners, or turne to some other purpose, to expresse some other matter; yet euer to keepe the very phrase of the Poet, there or in other places, onely transposing the words or phrase, or changing some word or phrase, or the numbers or persons, or applying them to matters which are familiar, as they did in imitating Epistles. This may be practised, each to bring first a verse or two thus changed, either being giuen at eleuen to be brought at one, or at euening to be brought in the morning, or both.

☞ 8. *Contracting their Lectures.*

8. As they proceed, to cause them to contract their Lectures, drawing seuen or eight verses into foure or fiue, or fewer: yet still labouring to expresse the whole matter of their Author in their owne verse, and euery circumstance, with all significant Metaphors, and other tropes and phrases, so much as they can.

The certaine benefit of this exercise.

Thus they may proceed if you will, from the lowest kind of verse in the Eclogues, to something a loftier in the Georgicks; and so to the statelyest kinds in the Æneids: wherein they may be tasked to go thorow some book of the Æneids, euery day contracting a certaine number, as some 5. or 6. a day, for some of their exercises, striuing who can expresse their Author most liuely. By which daily contention you shall find, that those who take a delight in Poetry, and haue sharpenesse & dexterity accordingly, will in a short time attaineto that ripenesse, as that they who know not the places which they imitate, shall hardly discerne in many verses, whether the verse be *Virgils* verse, or the Schollers.

To expresse their Poet most liuely.

Caueat in contracting.

But therein there must be this care, that before they go in hand with this kind of contracting, they be both well exercised in the former kinds, or the like; and also that they beate out the meaning of the place fully, marking what goeth before, and also what followeth after; and obseruing curiously euery phrase, elegancy, and matter of any weight.

☞ *To make verses of any ordinary Theame.*

Moreouer, that your schollers may be able to write verses *ex tempore*, of any ordinary Theame, after they haue bin well practi-

practiſed in turning the eaſy verſes of *Flores Poëtarum*, forth of proſe into verſe, that they can do it readily; appoint them of the moſt familiar Theames of it, and the ſweeteſt verſes thereof in order, to ſee how they can turne the ſame *ex tempore* into other verſes, to the very ſame purpoſe; either by imitation, or contraction, like as I ſhewed the practice in their lectures: or hauing but the light of thoſe verſes, how they can make other verſes of their owne like vnto them.

To verſifie ex tempore.

By this practice kept duely, to make ſome ſuch verſes twiſe in the day (as to giue them Theames before their breaking vp at noone, to bring them at one of the clocke, and at night to bring them in the morning, or nine, as before; only hauing this helpe and direction) or of a ſodaine euer before they are to play, to verſifie of ſome Theame not thought of: and ſecondly, by cauſing them to bring the ſumme of their Theames written vnder their Theames, comprized in a Diſticke, or two moe, you ſhall finde that they will grow in ſo good ſort, as ſhall be requiſit to make you verſes *ex tempore* of any vſuall Theame, without hindering of their other ſtudies. And hereby they will ſoone be acquainted with matter of all ſorts according to thoſe Common places, and alſo with variety of poeticall phraſe of the beſt, with Epithetes and ſtile. This exerciſe is very commendable to ſatisfie ſuch, as vſe to giue Theames to verſifie vpon *ex tempore*; and alſo for, that it is a very great ſharpner of the wit, as was ſaid, and a ſtirrer vp of inuention and of good wits to ſtrift and emulation.

Benefits of this practice.

The vſe of verſifying ex tempore.

Imitation ſureſt.

In this matter of verſifying, as in all the former exerciſes, I take this Imitation of the moſt excellent patternes, to be the ſureſt rule, both for phraſe and whatſoeuer: And therefore I would haue the chiefeſt labour to make theſe pureſt Authors our owne, as *Tully* for proſe, ſo *Ouid* and *Virgil* for verſe, ſo to ſpeake and write in Latine for the phraſe, as they did.

Further helpes for verſifying.

For them who deſire to attaine to more exquiſite perfection in this faculty of Poetry, theſe things may much further beſides the former:

THE GRAMMAR SCHOOLE.

For ſtore of matter to haue Common place bookes, or bookes of reference to the moſt excellent places in Poets.

1. For more ſtore and variety of matter, to haue Common place bookes (as I ſaid for the Theames) therein at leaſt to haue reference whereby to turne of a ſodaine to matters of all ſorts, in the moſt exquiſite and pure Poets: to haue ſome direction both for matter and imitation; whether for Gratulatory verſes, Triumphs, Funerals, or whatſoeuer. Or to referre all ſuch principall places for imitation, to the heads in *Flores Poëtarum*; which may ſerue in ſteade thereof.

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2. *For variety of Poeticall phraſe.* Theſaurus poeticus. Sylua Synonimorum.

2. For variety and copy of Poeticall phraſes, the *Theſaurus Phraſium poëticarum* gathered by *Buchlerus* of the laſt Edition, *An. M. D. Cvij.* is a notable helpe.

Alſo both for words and phraſes, *Sylua Synonimorum*, may ſtand in good ſteade, chiefely for Schollers of iudgement able to make right choyce of the fitteſt.

3. *For Epithets,* Textors *Epithets of the laſt and largeſt. Abbridgement of* Textor.

3. For ſtore of Epithetes, which if they bee choyſe, are a ſingular ornament, and meanes of ſpeedineſſe in this faculty, and ſo for all other matters belonging to Poetrie, Textor his *Epitheta* of the largeſt and of the laſt Edition, printed at Lions, *M. D. Cij.* may be a great helpe.

The abbridgement of *Textors* Epithetes may ſerue in ſteade hereof to young Schollers: and namely to ſuch who are not able to buy the large; though the large is more profitable.

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4. *For Quantities and Authorities.* Smetij Proſodia ſyllabarum poſitione & dipthongis carentium. Smetij Methodus. M. Butlers *Retoricke.*

4. For hauing of the beſt authorities for the quantities of all ſyllables, *Smetius* his *Proſodia* will furniſh plentifully; all needfull words being ſet in it in the Alphabeticall order. For rules of quantities, though our owne Grammar may be ſufficient; yet you may ſee alſo *Smetius* his *Methodus dignoſcendarum Syllabarum ex Georg. Fabricio*, ſet before his *Proſodia*. And rules of the quantities of Syllables in M. *Butlers* Rhetoricke, ſhort and very plaine. *Chap.* 14. *de Metro.*

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Virgil *with* E. Erythræus *his* Index.

Alſo the Virgils printed with *Erythræus Index*, for Authorities and vſes of all words in *Virgil.*

5. For imitation of the beſt Poets, Sabine.

5. For imitation of the beſt Poets, and further direction to attaine to more perfection in Poetry, ſee *Sabines* precepts

cepts, *De carminibus ad veterum imitationem artificioſè componendis*, ioyned with *Textors* Epithets. Alſo *Buchlerus* his *Inſtitutio Poëtica* in the end of his *Theſaurus phraſium poëticarum.*

6. For the Figures belonging to Poetrie, ſee *Butlers* Retoricke in his fourteenth Chapt. *De Metro.* *6. Figures of Rhetoricke.*

7. For turning of Verſes diuers waies, M. *Stockwood* his *Progymnaſma ſcholaſticum* is *inſtar omnium*, to direct and to incourage young Schollers. In which booke towards the end of it, you ſhall haue one Diſticke or couple of Verſes, varied 450. wayes. The Verſes are theſe: *7. For turning Verſes Poetically*: Stockwood his Progymnaſma ſcholaſticum. *One Diſticke varied 450. wayes.*

1. *Linque Cupido iecur; cordi quoq; parcito: ſi vis*
Figere, fige alio tela cruenta loco.
2. *Parce meo iecori; intactum mihi linquito pectus:*
Omnia de reliquo corpore membra pete.
3. *Cace puer, &c.*

And in the ſhutting vp of all, this one Verſe is turned by tranſpoſing the words 104. wayes; all the ſame words, and onely thoſe words being kept: which might ſeeme impoſſible, but that there we may ſee it before our eyes, that nine words ſhould ſerue to make a hundreth and foure Verſes, all of the ſame matter. The Verſe is this: *One Verſe turned 104 wayes, the ſame words being kept.*

Eſt mea ſpes Chriſtus ſolus, qui de cruce pendet.
Eſt Chriſtus ſolus mea ſpes, qui de cruce pendet.
Eſt ſolus Chriſtus mea ſpes, qui de cruce pendet.
Solus de cruce, &c.

A Scholler of any inclination and fitneſſe for Poetry, cannot but receiue notable incouragement, hauing theſe, or but the principall of theſe bookes: this exerciſe of Verſifying will be found a moſt pleaſant recreation vnto him after a time.

8. Laſtly, in this exerciſe, as in all the reſt, I hold daily practice and diligence (following the beſt patternes) to be the ſureſt and ſpeedieſt guide; and which will bring in time much perfection, where there is aptneſſe of nature concurring. *8. Practice, ſtill all in all.*

Spoud. But repeat me in a word, which exerciſes you would haue daily put in practice.

Daily and eaſie exerciſes.

Phil. Turning the Verſes of the Lectures, as was ſhewed; chiefely by contraction in *Virgil*, keeping ſtrictly his phraſe.

2. Before each breaking vp at noones and nights, to haue a Theame out of the eaſieſt of *Flores Poëtarum* in order, to bring Verſes of it at their entrance againe, or as is appointed to them.

3. Writing Verſes of their weekely Theames.

CHAP. XV.

The manner of examining and correcting Exerciſes.

Spoud.

Examining exerciſes neuer to be omitted.

HAning thus gone thorow the principall exerciſes of writing; I pray you let me heare your iudgement, for the examining of ſuch exerciſes, and the beſt manner of performing it: for I finde it a matter very tedious and troubleſome.

Though tedious yet profitable. Neglect of examining brings careleſneſſe in Schollers.

Phil. Howſoeuer it be tedious, yet it is ſuch a matter as would neuer be omitted, no more then the giuing of exerciſes; not to be ſlightly paſſed ouer, ſo much as time and opportunity will permit. For when the Scholler knoweth that his exerciſe muſt be ſtrictly examined, it will make him more carefull in performing thereof, and contrarily; and it will be a great helpe to bring him ſooner to perfection.

For the manner of doing it;

1. Maſters to obſerue generall faults.

1. The Maſter ought heedfully to obſerue thoſe ſpeciall faults, wherein his Schollers do moſt vſually ſlip; and to acquaint euery one, not onely with the generall, but alſo with his particular, to warne them of them.

For

For example; I haue found my ſchollers to miſſe moſt in theſe: through want of Dipthongs. In congruity in their Concords. In the vſe of the two chiefe rules of the Relatiue *Qui, quæ, quod.* Ablatiue caſe abſolute. Appoſition, Coniunctions to couple together like Caſes, Moodes and Tenſes. Nominatiue caſe after the Verbe, &c. The Accuſatiue caſe before an Infinitiue Moode. *Wherein ſchollers doe moſt commonly ſlip.*

Alſo that they will oft haue a *Syncheſis*, or a diſordered confuſion of their words; and ſometimes they will vſe *hyperbaton*: which is a further fetching or carrying of ſome words, whereby a ſentence is obſcured; and the ſcholler forgets himſelfe before he come to the end of his ſentence, and ſo writes falſe Latine. Long Periods are therefore to be auoided as much as may be. Syncheſis. Hyperbaton *to be auoided.*

2 The Schollers are to be called vpon, to reade ouer their exerciſes in the naturall or Grammaticall order, ſo as they conſtrue: and then they may ſee preſently how the words doe hang together, both for agreement, gouernement, and ſenſe, and where the faults of Grammar are. *2 To reade ouer their exerciſes firſt in naturall order.*

3 That beſides their rules, they be able preſently to parallele or proue each phraſe and conſtruction, by the like example in Grammar, or by a like phraſe out of *Tully*, or other Authors: and what they know not, to ſeeke out; to the end that they may be able to iuſtifie euery word, euen where they haue readily read it, ſo much as may be. *3 To parallel each thing by examples.*

4 The higher ſchollers to looke to elegancie, and fineneſſe of phraſe and Compoſition; and ſo to be reading their exerciſes ouer and ouer, ſtill correcting and amending them, neuer thinking an exerciſe well enough, vntill no fault can be found, in Latine, propriety, Compoſition; matter, no nor in the leaſt tittle. The ſcholler is herein to imitate the curious Painter, who is ſtill amending and bettering his picture, to draw all into admiration; that his Theames, Verſes, Orations may be as the harpe of *Orpheus*, to draw all the hearers or readers after them. *4 To looke to elegancie and fineneſſe of Compoſition. Neuer to thinke any exerciſe laboured enough.*

5 To appoint aduerſaries to take one anothers exerciſes,

5 Aduersaries to note faults in one anothers exercises.

and to see whether of them can finde the moe faults: and if you will, to set vnderneath, how many faults either of them findes; and so to giue them to the Master, or to themselues first to correct, then to the Master.

6 The manner of examining by the Master.

6 After all, the Master is carefully to reade ouer euery ones exercise, so much as leisure will permit; and by questions to make themselues to finde where the errour is: as but asking; Doe we say thus or thus? and to cause them to amend it of themselues by giuing a like example. And in the meane time, to make some little line vnder the phrase or word, or piece of the word or syllable wherein the errour is, that they may amend it after in their bookes. And for all correcting of translations in Latine, to do it by comparing their exercise with the Author; and so exercises of imitation, to see who commeth next to the example.

7 Speciall faults in the highest fourmes.

7 In examining exercises in the highest fourmes (as in Theames, Declamations, Verses, Orations, and the like) besides the faults against Grammar, the diligent Master should obserue, first, all barbarous phrases, or Poeticall phrase in Prose, or contrary: secondly, Tautologies, or oft repetitions of the same thing or words: thirdly, want of transitions; that is, of fit bonds or phrases, whereby to passe elegantly from one point to another; so as they might be more easily vnderstood: fourthly, harsh composition: fiftly, lacke of matter: fixtly, want of elegancy in Tropes and Figures; and so like elegancies noted in Grammar.

8 Care that they dos correct their exercises forthwith.

8 To haue a diligent eye that the schollers do forthwith correct their exercises, so noted out vnto them: and to this end he is oft to looke in their bookes, whether they haue corrected their former exercises, and to vse sharpe reprehension or correction for that carelesnesse, to make them to looke to that aboue all. For there is nothing wherein their negligence is more intolerable, nor for which the Master shall be more censured, when their parents, or others who be learned, shall looke into their bookes, and reade ouer their exercises, and thereto finde them vncorrected.

9 This to be done by others in straights of time.

9 If at any time the Masters occasions permit not so much time,

time, yet to see that it be performed by the Vsher or some of the highest schollers, and the number of faults noted.

Spoud. But what if there should be 30. or 40. in a fourme (as it may be in the greater schooles; especially amongst the lower fourmes) how would you do to examine all their exercises in a morning, but you shall hinder your selfe and them from many other things, which you must of necessitie performe?

How to doe for correcting where there are very many in a fourm; and where time will not permit to correct all.

Phil. In such cases we must yeeld to necessity, and vse the best policy we can; as in that exercise of translating into Latine, to cause some three or foure whom you most feare, to pronounce their exercises, or to reade or construe them out of the translation; you to looke vpon the exercises, as they are pronouncing, and cause them to shew how they must be amended: so all the rest to correct theirs, according as they heare those corrected: if any be found careless to correct so, that he be surely corrected: and this is the best helpe which I know in this behalfe.

In exercises of translations.

So likewise where you giue them a Theame to make verses *ex tempore*: or vpon some small meditation, as those which are to be brought each morning, or at one of the clocke, when time will not permit to peruse the writing of euery one; yet to cause euery one to pronounce the Verses which he hath made: and as they pronounce, to shew them their faults, and then cause them to correct them after. Thus haue I shewed you my iudgment also for examining of exercises.

Verses ex tempore.

CHAP. XVI.

How to answer any needfull question of Grammar or Rhetoricke.

Spoud. WEll, good Sir, you see how bold I am to require your iudgement in euery matter, wherein I finde difficulty: now to returne to the briefe againe of those things which you affirmed might be done for learning.

This

This I remember was another point, which cannot but greatly commend a ſcholler: to be able to anſwer any difficult queſtion of Grammar, euen beſide thoſe which are in the rules, which are commonly learned; and alſo how to oppoſe or diſpute ſcholler-like in Latine, of any good Grammar queſtion; as both what may be obiected againſt *Lillies* rules, and how to defend them: I pray you let me heare of you how this may be done, and what is the moſt ſpeedy way which you know hereunto.

How to answer any difficult queſtion of Grammar.

Phil. The plaineſt, ſhorteſt, and ſureſt way, I finde to be this:

1 To be perfect in all ordinary queſtions of Accedence.

1 See that they be very ready in all the vſuall and ordinary Queſtions of Grammar, by daily examining at Parts.

2 In thoſe ſet together in the end of the Accedence queſtions.

2 For moſt of the reſt fit for young ſchollers, I haue gathered them for the vſe of mine owne ſchollers, and ſet them together after the end of the Accedence Queſtions; yet ſo, as I haue ſorted and referred euery Queſtion to the right place whither it appertaines: as to the Noune, Pronoune, Participle, and ſo to the ſeuerall heads thereof.

When as young ſchollers waxe perfect in all the former, which are in the Accedence; then a little paines in teaching them theſe, making them plaine vnto them, and examining them ſome halfe ſide at a time (in ſtead of the time ſpent before in examining the former) will very ſoone make them as ready in theſe alſo.

3 In the Latine queſtions diſperſed through the Grammar not learned vſually.

3 After theſe, you may (if you pleaſe) goe through the queſtions of Grammatica, and make them plaine; examining them in Latine: and ſo through all the neceſſary queſtions which are ſcattered here and there, through the whole Grammar: directing them to marke out the queſtions, or the ſpeciall words wherein the queſtions are, and how to be propounded; that they themſelues may oppoſe one another, or one to oppoſe all as need is.

Caueat.

But this as you ſhall thinke neceſſary; and ſo as it do not hinder better ſtudies.

4 Stockwoods queſtions.

4 You may runne through the queſtions in M. *Stockwoods* diſputations of Grammar, as they are commonly noted

ted in the Margents, but only propounding the queſtion in few words, both Engliſh and Latine, as need requires, and teaching them to anſwer in a word or two.

By going through theſe, they may be able to anſwer all, or moſt of thoſe which are ſet together in the end of his diſputations; wherein he hath with maruellous paines, and diligent obſeruation, collected a very great part of the difficulties of all Clafficall Authors, and in the laſt Edition noted the words in the Margents, in which the difficulty in each ſentence is. What other are wanting in theſe, may be anſwered by them, being of like nature.

Moſt of the difficulties of the ancient Claſſicall Authors collected into one by M. Stockwood *laſt Edition printed Anno* 1607.

5 To giue a further light, and that nothing may be wanting for my children, I haue adioyned vnto the latter end of all the Accedence queſtions which I ſpake of, certaine generall figures: vnto ſome of which, many of the difficulties of all ancient Authors (both thoſe in *Stockwood* and others) may be referred, or elſe vnto thoſe figures ſet down in the Grammar and Rhetoricke.

5 *Certaine generall Figures to anſwer many difficulties by.*

For anſwering the queſtions of Rhetoricke, you may, if you pleaſe, make them perfect in *Talæus* Rhetoricke, which I take to be moſt vſed in the beſt Schooles; onely to giue each definition and diſtribution, and ſome one example or two at moſt in each Chapter; and thoſe of the ſhorteſt ſentences out of the Poets: ſo that they can giue the word or words, wherein the force of the rule is. And ſo to proportion all other queſtions accordingly.

In Talæus *Rhetoricke to giue definitions, diuiſions and one ſhort example.*

To this end, the words wherein the force of the examples conſiſt, would be marked as in the Grammar; and that not onely in ſome one or two examples in euery Chapter, which they are to haue perfect without book, but alſo in euery example through the booke, to be able to apply any.

Talæus *examples would be noted as Grammar.*

Claudius Minos Commentary may be a good helpe to make *Talæus* Rhetoricke moſt plaine, both for precepts and examples.

Minos *Commentary to helpe for vnderſtanding* Talæus.

If your Scholler, after he hath read theſe, doe but vſe to be carefull to keepe a ſhort Catalogue in his minde, of the names of the Tropes, and alſo Figures (and thoſe both of

Grammar

Grammar and Rhetoricke) he shall with practice of examination and obseruation be able to tell any of them, but repeating the heads in his minde.

Butlers *Rhetoricke, a notable abridgement of* Talæus, *and farre more easie and profitable.*

Or in stead of *Talæus*, you may vse Master *Butlers* Rhetoricke, of *Magdalens* in Oxford, printed in Oxford; which I mentioned before being a notable abbridgement of *Talæus*, making it most plaine, and farre more easie to be learned of Schollers, and also supplying very many things wanting in *Talæus*. Both it and the Commentary together, are almost as small as *Talæus* alone, and not a much greater price, though the worth be double. It is a booke, which (as I take it) is yet very little knowne in Schooles, though it haue bin forth sundry yeeres, set forth for the vse of Schooles; and the vse and benefit will be found to be farre aboue all that euer hath been written of the same.

Brasbridges *questions on* Tullies *Offices.*

Finally, for answering the questions of *Tullies* Offices, M. *Brasbridge* his questions thereof, are as short and perspicuous as any of the former.

Spoud. Sir, I haue not (in truth) so much as euer heard of either of those bookes: as neither of any almost of those singular helpes which you mentioned for Poetry; by which apt Schollers cannot choose but become excellent Poets.

Generall want in the ignorance of the best helps.

Phil. Thereby may appeare what a generall want here is amongst vs; when God hath giuen so many worthy helpes, whereby we and our Schollers may attaine so readily the excellency of all learning meet for vs, and make all our courses so full of all pleasant and alluring contentment, and yet we shall neglect to enquire after them.

CHAP.

CHAP. XVII.

Of Grammaticall oppoſitions, how to diſpute ſcholler-like of any Grammar queſtion in good Latine.

Spoud.

IT ſeemeth to be very euident, that by theſe means they may be able to anſwer any neceſſary queſtion, meet for them; but for thoſe ſcholler-like oppoſitions in Grammar queſtions, I heare you to ſay nothing, although it cannot but be a maruellous profitable exerciſe.

Phil. It is indeed a profitable exerciſe: and I finde that it may be very eaſily attained thus;

1 About that time when they begin to reade *Virgil*, or before, as they are able, when they begin to make Theams, two of them may be appointed, in ſtead of their Theame or Verſes to be made for that mornings exerciſe, to diſpute euery day by courſe. The manner of it thus:

Two to diſpute each day in ſtead of their Theame or Verſes.

Let them take M. *Stockwoods* diſputations, to direct them. And firſt for their greater eaſe and incouragement, to enter them; appoint them to diſpute in the very words which M. *Stockwood* hath, and that of all the queſtions in order, about a ſide of a leaſe at a time, or as they can well: ſo that following the words of the Author, there needeth no more labour, but committing it to memory and vttering; vnleſſe they can meditate to doe it more ſhortly of themſelues.

1 *To follow M. Stockwood, and to vſe his very words.*

2 After this, when they haue thus gone ouer the booke or the greateſt part of it, which they may doe in a ſhort time, keeping a conſtant courſe: then cauſe them to practiſe to take a whole diſputation at a time, or at leaſt a whole queſtion, and to bring only the ſubſtance of it as ſhortly as they can; yet ſtill obſeruing as much as may be, M. *Stockwoods* phraſe, his order and witty conceits, which he vſeth both in obiecting and anſwering.

2 *After to take only the ſubſtance of his diſputations, and goe thorow a whole queſtion at a time.*

For

Helpe for the vnderstanding of the disputations amongst the enterers.

For their better vnderstanding of their disputations, do as in their Theams: vse at their entrance to reade them ouer vnto them: shew them the plaine meaning of euery thing, and by examining the summe of it all, first in English, after in Latine, cause them to vnderstand so much as time will permit.

What they are not able to vtter in Latine, remember to cause them first to vtter in English, and then they will easily doe it in Latine, as we said.

When they haue beene well exercised in these, that they are able thus to dispute with facilitie, and are acquainted well with *Stockwoods* phrase and order; they may haue other questions giuen to handle wholly of themselues, if you will.

Benefits of such scholasticall oppositions.

By these meanes of continuall disputing, they shall reape these benefits:

1 They shall be much helped for the perfect vnderstanding, and answering of any difficult Grammar question, as was said before.

2 They shall be very much furthered for deliuering their minds easily in Latine.

3. They shall be notably fitted for disputations in the Vniuersitie, or any like opposition, mooting, or pleading in the Innes of Court.

4 It shall bring audacity, helpe gesture, pronunciation, memory, and much prouoke them to an ingenuous emulation and contention.

Spoud. But I haue seene in a schoole, where the schollers haue been able to dispute *ex tempore* of any ordinary Morall question, which you should propound vnto them: which me thought did exceedingly grace them, & was a very rare commendation vnto the schoole.

Disputations of Morall Philosophy belong rather to the Vniuersitie.

Phil. Though I doe grant with you, that this deserued very great praise; yet this seemes to me rather to belong to the Vniuersities, then to the Grammar schooles. For I take it not onely meet, but also most equall and necessary, that euery place haue their owne Priuiledges reserued vnto them,

them; and that one in no caſe ſhould incroach vpon another.

Aboue all, that there be a chiefe regard of the Vniuerſities, as vnto which the Grammar ſchools are ordained principally, for training vp young ſchollers to furniſh them; and that they haue all their honours and prerogatiues reſerued moſt carefully vnto them. Of which ſort theſe diſputations in Logicke and other Philoſophy are.

The priuiledges and prerogatiues of the Vniuerſities by all means to be preſerued.

Notwithſtanding I ſhall ſhew you my iudgement, how this may be performed alſo; and as I take it, in the moſt eaſie manner, and moſt ſurely, ſo farre as it may be.

How theſe may be done, and how farre.

1 I would haue my ſcholler well practiſed in theſe Grammaticall diſputations, to haue phraſe and order of diſputation in readineſſe, and to keepe themſelues within the compaſſe of that kinde of reaſoning; leauing Logicall and ſtrict concludiſig by Syllogiſmes, vnto the Vniuerſitie.

1 By practice in the Grammaticall diſputations.

2 To haue read ouer *Tullies* Offices, with vnderſtanding; which by the helpe of Maſter *Brasbridges* queſtions, and the Grammaticall tranſlations, they may the more ſpeedily by farre.

2 To be acquainted with Tullies *Offices and the queſtions of it.*

3 To chooſe out of the eaſieſt of thoſe queſtions, and to appoint the ſchollers in ſtead of their diſputations in Grammar, when they haue gone thorow thoſe, then to reply and anſwer an argument or two vpon ſome of theſe queſtions daily. It were worthy the labour of ſome ingenuous and good Latiniſt, as M. *Stockwood*, to handle ſome of the queſtions of *Tullies* Offices, after the maner of his Grammaticall diſputations, to fit ſchollers the more for ſuch witty and pleaſant diſputations, againſt that they ſhould come to the Vniuerſity. But I ſpeake this as the reſt, vnder better iudgement, and ſo farre as theſe may be meet for the Grammar ſchooles.

3 To oppoſe of ſome of thoſe queſtions inſtead of the Grammaticall.

Some of Tullies *Offices queſtions handled after the manner of M.* Stockwoods *Grammaticall diſputations worthy the labour.*

4 For inuenting reaſons to reply, it may ſoone be performed, by the dulleſt capacitie, according to the manner of inuenting reaſons for Theames or Verſes, following the chiefe heads of reaſoning. If the replyer do but onely meditate, what may be ſaid againſt the queſtion or Poſition from ſome

4 How to inuent reaſons by the help of the places of inuention.

some one of those chiefe places of reasoning, discoursed in his minde in order; having the places euer in fresh memory (as I shewed before) by the practice of the Art of Meditation, or the like: For then if one place will not presently afford meet matter, another will. And commonly, the places from Causes, Effects, Contraries, Examples, Testimonies, are most pregnant to bring reasons to our minde.

☞ *Helps for the answerer.*

Moreouer, to helpe to answer the subtilties or fallacies; besides the perfect vnderstanding of the question, and the matter of it, by reading or meditating of it diligently, the wise obseruing by the answerer from what place of reasoning the argument seemes to be taken, will vsually answer the reason. For, the most ordinary fallacies or deceits in reasoning, are from a bare shew of Causes, Effects, Contraries, Testimonies, and the rest, mistaken or misalledged; yet vrged as if they were true Causes, Effects, &c. when they are but fained or bare shews: Or else in wrangling about words, not disputing to the purpose, and to the point; but in some other sense mistaking the question.

☞ *All the chiefe schollers are necessarily to be acquainted with the heads of Inuention.*

For those common places or heads of Inuention, all schollers who come to any ripenesse, are necessarily to be acquainted with them, as was touched before. These will euer stand them in stead for making of all Epistles, Theames, Verses, Declamations, Oppositions.

For Inuenting, Resoluing. Remembring.

Also to helpe them to resolue whatsoeuer they reade or heare in any continued speech; and to remember it, by gathering all the matter vnto the seuerall heads of Inuention. Thus to be able to remember, and confute a Position, or an Oration *ex tempore*, with much admiration.

ex tempore

Without these helps they shall neuer be able to doe these things; or at least not with that facilitie, and in so commendable a manner, though they haue otherwise very singular gifts of nature and learning.

Continuall exercise, all in all.

But aboue all, as in all other exercise, so in this chiefly, continuall practice of disputing is all in all; when once you haue directed them how to attaine good order, or Method, phrase, and matter.

If

If you desire any more, concerning the difficult questions of Grammar, reade *Goclenius* his Problems in the end of his Obseruations of the Latine tongue. Goclenius Problemes.

Spond. I much approoue of all that you haue said in this matter; and principally that the Vniuersities should be honoured by all meanes, and their dignities reserued inuiolable; yet giue me leaue to tell you of one thing, which here may seeme to be blame-worthy, which is this: That you would haue your enterers into this kinde of opposing, to bring the whole disputations of M. *Stockwood*, to dispute in his very words; this may helpe to make them Truants, to trust onely to their bookes and memory, and not to stirre vp their owne wits and inuentions. Ob. That this may seeme to make them truants to dispute out of the words of the booke.

Phil. Nothing lesse: for you see how after that they haue bin exercised this way for a time, then I would haue them to trie their owne wits and inuentions also; first abbridging their Author, then bringing their owne: But, for following this course, both experience and reason do shew it to be the surest; as in all other learning, so in this (like as we obserued in generall before) to let them haue first the most excellent patterns, and neuer to rest vntill they haue the very patterns in their heads, and as it were euer before their eyes; for then they will be able to go forwards of themselues with delight and commendations. Whereas, otherwise to inforce them by feare, to vndertake such exercises, wherewith they are not acquainted, nor see the reason of them, it is a matter of ouer-great rigor, that I say no more of it, and which must needs worke a maruellous distaste in the Scholler, as I haue noted. Besides, to cause such young ones to dispute without hearing or seeing such presidents, is all one, as to teach them to write onely by precepts or some direction without copie. For euen as therein they shall both write verie ilfauouredly, if any thing at all, and learne so bad a hand, as they shall be much troubled to forget, which they must doe before they can come to a good hand, so is it here. 1. They shall dispute very weakely and childishly, both for words and matter, if any thing at all, and 2. they shall get barbarous phrase, to make them to be scorned, & which they shal hardly forget againe. Necessity of being well acquainted with the best examples. The euils of inforcing Scholers to exercises, whereof they are not acquainted with the examples first.

THE GRAMMAR SCHOOLE.

Benefits of the contrary; viz. of having the beſt patternes.

But of the other ſide, they being trained vp thus, ſhall make not onely the matter of their learned Author their owne, but alſo his phraſe; and be ſo furniſhed, that any man will take delight to heare them. And that which I ſay of this, the ſame I affirme of all excellent patterns, whether for making Theames, Verſes or whatſoeuer; that the more abſolute their Preſidents are, and the more cunning they are in them, the more ſingular they ſhall vndoubtedly proue.

This is the very maine reaſon, why all would haue the children to learne each Author ſo perfectly, as to ſay euery word without booke, as much as is poſſible, that the very phraſe and matter of their Author may be their owne to vſe perpetually.

Triall by experience.

To conclude this point, triall and experience may teach vs. Let two children be taken, one of a more pregnant and ſharpe wit, the other of a ſlower and duller capacity: cauſe him of the ſharpe wit, to do all onely by precept & his owne inuention in making Epiſtles, Theames, Verſes, diſputing; but let the other of the duller capacitie be trained vp, not onely by precept and his owne inuention; but principally by being kept ſtrictly to imitate the moſt excellent patternes in all things: then make the triall, whether he of the duller wit ſhall not expreſſe the ſharpeneſſe, learning, grauitie, of the moſt learned and wiſe men, with certaine aſſurance to iuſtifie what hee hath done: whereas in the other, ſhall bee found by a learned and a iudicious examiner, nothing but froth, childiſhneſſe and vncertaintie, in the greateſt ouerweening of wit and learning; and whether the duller and harder wit ſhall not do it with farre leſſe labour.

Sp. I muſt needs yeeld vnto that which you ſay, for that euidence of truth which cannot be gainſaid. For this indeed all men doe ſee by common experience, that in all trades and ſciences, they who get themſelues moſt excellent patternes to follow, and are the curiouſeſt in expreſſing them moſt liuely, are euer found the moſt excellent workemen. And therefore I do content my ſelfe, as fully anſwered, intreating that we may ſtill proceed.

Following conſtantly moſt excellent patterns, doth preuaile in euery calling.

CHAP.

CHAP. XVIII.

Of pronouncing naturally and sweetly without vaine affectation.

Phil.

WHat will you that we come vnto next? I take it that we haue gone thorow the most things, which concerne our function for teaching the Latine tongue.

Spoud. There remaine yet two other matters, and those of no lesse difficulty nor weight then most of the former; and without which, yet Schooles do lacke their principall ornaments, as I suppose; the one of them is pronouncing sweetly, the other speaking Latine purely and readily.

Phil. These 2. are indeed worthy of our best thoughts. The first of them, that is, Pronunciation, being that which either makes or mars the most excellent speech. For all speeches are vsually esteemed euen as they are vttered or pronounced: the finest Scholler without this is accounted no body: and a meane Scholler hauing attained this facultie, is ordinarily reputed and commended aboue the best. Whereupon you know how that famous Greeke Orator, when he was asked, what was the chiefe grace or excellency in Rhetoricke, what was the second and third; he still answered, To pronounce well. And for the second, that is, speaking of Latine, as in examinations and disputations, so in all other things, there would be a perpetuall vse of it amongst all Grammar Schollers of any yeeres. To the end, to fit them to answer any learned man in Latine, or to dispute *ex tempore*: also to traine them vp to be able to speake purely when they come in the Vniuersities; as in some Colledges they are onely to speake Latine: or to fit them, if they shall go beyond the seas, as Gentlemen who go to trauel, Factors for Marchants, and the like. The readinesse in which facultie, if it

The excellency of Pronunciation.

The necessity and estimation of being able to speake Latine readily and purely.

be in a good phraſe, how much it graceth a child in Vniuerſitie, Citie, or Countrey, we all of vs know.

Spond. Sir, you haue ſpoken very truely of theſe: therefore let vs come vnto them in order, I intreate you; and firſt vnto pronunciation. This I haue found paſſing hard to acquaint my Schollers withall, to bring them to any ripeneſſe or commendable faculty, but ſtill they will ſpeake as a boy who is ſaying his leſſon; though I haue both directed them how to pronounce, vttering the ſentences oft before them, and haue very much called vpon them for the ſame.

Pronunciation ordinarily hard to be attained in Schooles.

Phil. To bring your Schollers vnto this ſweetneſſe of pronunciation, this is the plaineſt and ſureſt way, ſo farre forth as yet I can find: and this I am aſſured will effect it in a commendable ſort;

How Schollers may be brought to pronounce ſweetly.

☞ *1. Children to be trained vp to pronounce right from the firſt entrance.*

1. You muſt remember that which was generally premiſed in the beginning: To acquaint your young Scholler from the very firſt entrance, to pronounce euery leſſon and each word, audibly, leaſurely, and diſtinctly, euer ſounding out the laſt letter.

☞ *To vtter euery matter, according to the nature of it.*

2. To pronounce euery matter according to the nature of it, ſo much as you can; chiefely where perſons or other things are fained to ſpeake.

As for example: In the *Confabulatiuncula pueriles*, cauſe them to vtter euery dialogue liuely, as if they themſelues were the perſons which did ſpeake in that dialogue, and ſo in euery other ſpeech, to imagine themſelues to haue occaſion to vtter the very ſame things.

☞ *What they cannot vtter well in Latine, to learne to do it in Engliſh, then after the ſame manner in Latine.*

3. What they cannot vtter well in Latine, cauſe them firſt to do it naturally and liuely in Engliſh, and ſhew them your ſelfe the abſurdneſſe of their pronunciation, by pronouncing fooliſhly or childiſhly, as they do: and then pronounce it rightly, and naturally before them likewiſe, that they may perceiue the difference, to be aſhamed of the one, and take a delight in the other.

So cauſe them to do it after you, vntill that they can doe it in good ſort, tuning their voices ſweetly. When they can

do

do in Engliſh, then cauſe them to do it iuſt in the ſame manner in Latine; and thus they will vndoubtedly come vnto it very eaſiely.

4. Alſo cauſe ſundry of them to pronounce thus the very ſame ſentence; diſgracing the ſpeech of thoſe who pronounce abſurdly, by imitation of it, and gracing as much the ſpeech of thoſe who do it moſt naturally and pleaſantly: propounding ſuch as patternes and markes to all their fellowes, for all to emulate and imitate them; as I haue aduiſed generally.

4 To cauſe ſundry to pronounce the very ſame ſentence in emulation.

5. Cauſe them to doe the like in *Corderius*, *Eſops* Fables, or *Terrence* as they did in *Confabulatiuncule*. For *Eſops* Fables, we haue ſhewed before the manner, for making a report of each Fable firſt in Engliſh, after in Latine, and the benefit thereof.

5. In all Authors wherein perſons are fained to ſpeake to be carefull for this.

So after when they ſhall come to *Virgils* Eclogues, cauſe them yet ſtill more liuely, in ſaying without booke, to expreſſe the affections and perſons of Sheepeheards; or whoſe ſpeech ſoeuer elſe, which they are to imitate. Of which ſort are the Proſopopeyes of *Iupiter*, *Apollo*, and others in *Onids* Metamorphoſis, *Iuno Neptune*, *AEolus*, *AEneas*, *Venus*, *Dido*, &c. *Virgils* Eneids.

So in all Poetry, for the pronuntiation, it is to bee vttered as proſe; obſeruing diſtinction and the nature of the matter; nor to be tuned fooliſhly or childiſhly after the manner of ſcanning a Verſe as the vſe of ſome is. Onely to tune it ſo in ſcanning, or getting it without booke, vnleſſe you would haue them to pronounce ſome ſpeciall booke, for getting authorities for quantities; or others, onely to that ſame purpoſe.

Poetry to bee pronounced as proſe, except in ſcanning.

6. To helpe hereunto yet more, and that they may doe euery thing according to the very nature; acquaint them to pronounce ſome ſpeciall examples, ſet downe in *Talæus* Rhetoricke as pathetically as they can; as examples of *Ironies*, Exclamations, Reuocations, Proſopopeyes, and thoſe which are in his rules of pronouncing.

6. Further helpes as they proceede. Praſtice of oft pronouncing pathetically, ſome ſpeciall examples in Talæus.

Let them alſo be taught carefully, in what word the Em-

To marke in each ſentence in what word the Emphaſis is.

phaſis lieth; and therefore which is to be eleuated in the pronunciation. As namely thoſe words in which the chiefe Trope or Figure is.

☞ Butlers *Rhet.* li. 2. cap. 2. de voce in ſingulis verbis.

Thus let them take ſpeciall paines to pronounce Theames or Declamations, ſtriuing who ſhall do beſt: and in all their oppoſitions to diſpute, as if *ex animo* in good earneſt, with all contention and vehemencie.

Care in pronouncing all exerciſes.

Finally, the practice of pronouncing emphatically, of

The curious pronouncing ſome of Tullies *Orations or the like.*

ſome of *Tullies* Orations, which are moſt flowing in theſe Figures of ſentences (eſpecially in Exclamations, Proſopopeyes, Apoſtrophees, and the like: as ſome againſt *Catilne*) muſt needes much acquaint them with great variety of pronunciation, to be fitted for all ſorts.

More exquiſite knowledge hereof left to the Vniuerſities.

For more exquiſite knowledge and practice hereof, I leaue it to the Vniuerſities, which are to perfect all thoſe faculties which are but begun in the Grammar Schooles; &

Butleri *Rhet.* li. 2. de proment.

do referre you for precepts, to the ſecond booke of *Talaus* Rhetoricke *de pronunciatione*, or rather of Maſter *Butlers* Rhetoricke, as I ſaid before.

CHAP. XIX.

Of ſpeaking Latine purely and readily.

Spond.

I Pray you Sir, go on to the laſt point: in the which you haue ſaid for the manner of pronunciation, I haue heard nothing which I can iuſtly except againſt, it doth all ſound ſo pleaſing and likely in mine eare. When I haue more triall, I ſhall be able to ſay more.

In the meane time let me craue the like, for the manner of learning to ſpeake Latine. If you can ſhew me ſo plaine a way of it, as this ſeemeth to be, ſurely you ſhall make me much more to reioyce.

For

THE GRAMMAR SCHOOLE.

For of this I may complaine yet more, then of moſt of the reſt; that though I haue laboured and ſtriuen by *Ferula*, and all meanes of ſeuerity, yet I haue not beene able to make my Schollers to vtter their mindes in any tolerable manner, of ordinary things, but in very barbarous phraſe, nor ſo much as to put it in practice amongſt themſelues; much leſſe to vtter their mindes in Latine eaſily, purely, and freely as it were to be wiſhed, and as you haue ſhewed the neceſſity and commendation thereof. *Complaint of the trouble and difficulty to traine vp Schollers to ſpeake Latine.*

Phil. I my ſelfe haue had long experience of the truth and griefe of this complaint likewiſe, though I alſo haue done what I could continually: and yet of late time I grow to this certaine aſſurance, that Schollers might be brought to talke of any ordinary matter which can be required of them, both in good Latine, and alſo moſt readily and eaſily.

Herein hath beene a great part of my errour and hinderance, that I euer thought as moſt do, that children were not to be exerciſed to ſpeake Latine, for feare of Barbariſme, vntill they came into the higheſt fourmes; as at leaſt vntill they were in the third, fourth, or fift fourmes: and hereupon I could neuer attaine to that which I deſired. *The generall error for the time when Schollers are to begin to ſpeake Latine.*

But now I find euidently, that this muſt be begunne from the very firſt entrance into conſtruction; their firſt bookes being principally appointed, and read to them to this end, to enter and traine them vp in ſpeaking of Latine of ordinary matters: *To learne to ſpeake Latine, muſt be begun from the firſt entrance into conſtruction.*

As *Confabulatiuncula*, *Pueriles*, *Corderius*, and other like Colloquiums. And therefore they ſhould then begin to practiſe to vſe thoſe phraſes which there they learne.

Alſo for the Grammar, I ſee no reaſon but it might haue beene all as well ſet downe in the Engliſh, like as the Accedence is, and learned in one halfe of the time, and with much more delight; but onely or chiefly to traine vp Schollers to deliuer all their Grammar rules, and matters concerning Grammar in Latine.

Spond. It ſtandeth with very great reaſon, that it ſhould

be as you ſay, that in the learning of thoſe bookes, the right foundation of ſpeaking Latine familiarly ſhould bee laied; and the practice begunne; and that indeede there is a generall miſtaking about this: but I deſire you to ſet downe the whole courſe and proceeding in it, how to bring it to perfection; and then I ſhall bee much better able to iudge.

☞ *The ſureſt courſe for entring young Schollers to ſpeake Latine.*

Phil. For the manner of effecting it, I find it to be moſt eaſie thus:

1. *Examining and anſwering euery piece of a rule or ſentence in Latine, to make them their owne. So in their Authors.*

1. You muſt remember that which I ſaid, concerning the manner of the examining both of their Grammar rules and Lectures; to poſe euery peice of a rule, and euery part of a ſentence both in Engliſh and Latine, as leaſure will permit; and to cauſe them to anſwer both in Engliſh and Latine, vntill they be able to vnderſtand and anſwer in Latine alone. And ſo both the examining in the words of their Authors, and cauſing them to anſwer likewiſe in the very ſame words of the Authors, they will enter into it with great delight. For the particular manner, I referre you to the Chapter of examining in Latine, which I ſhewed you before at large, and ſet downe examples of it.

2. *To vtter before them what they cannot. How the Maſter himſelfe may do it eaſily before them.*

2. What they are not able to vtter in Latine, vtter you it euer before them; that as the child learneth of the Mother or of the Nurſe, to begin to ſpeake, ſo they may of you and of their Author.

If you were not able ſo to vtter euery thing before them, as very many are to ſeeke this way, amongſt others (I meane in this, to ſpeake in Latine eaſily and purely, euen in ordinary matters;) yet this continuall practice of daily examining and teaching your Schollers to anſwer out of the words of the Author (as the manner was ſet downe before) and watchfulneſſe to vſe to ſpeake Latine, onely amongſt all whom you would haue to learne it, ſhall bring you vnto it; and much more by the meanes following.

3. *The daily practice of Grammaticall tranſlations; chiefly reading bookes of Dialogues out of Engliſh into Latine, which is nothing but ſuch talking.*

3. I do find the daily practice alſo of thoſe Grammaticall tranſlations, which I haue ſo oft mentioned in reading the Latine of the Author out of the tranſlation, to be a

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maruellous helpe hereunto; eſpecially the reading of books of Dialogues: as of *Confabulatiunculæ pueriles*, *Corderius*, *&c.* For if there they can preſently expreſſe their mindes in Latine, of any ſuch matter as is there handled; why ſhall they not be able to doe it likewiſe, of any ſuch thing falling into their common talke.

4 As they learne theſe Dialogues, when they haue conſtrued and parſed, cauſe them to talke together; vttering euery ſentence pathetically one to another (as was ſhewed in our former ſpeech of pronouncing) and firſt to vtter euery ſentence in Engliſh, as neede is, then in Latine.

4 To talke together in the words of the Dialogues, each ſentence firſt in Engliſh, then Latine.

So you ſhall be ſure that they ſhall not goe by rote (as we tearme it) and as they may do ſoone, if they only repeate the Latine ſo talking together. And moreouer, euer thus with the Engliſh, the Latine will eaſily come to their remembrance, ſo often as they haue occaſion to vſe the ſame.

5 The practice mentioned of turning euery morning a piece of their Accedence into Latine, for their exerciſe, ſhall much prepare them to parſe and ſpeake in Latine.

5 Tranſlating and vttering euery morning a piece of their Accedence in Latine.

6 Accuſtome them to parſe wholly in Latine, by that time that they haue been a yeere or two at the moſt, in conſtruction, and are well acquainted with the manner of parſing in Engliſh, as we aduiſed before. This they will do very readily, if you traine them vp well in their Accedence, , and in the former kindes of examining and exerciſes, which I ſpake of euen now; and more ſpecially by the right and continuall appoſing of their Grammar rules in Latine.

6 Cuſtome to parſe wholly in Latine, and how to doe it.

Moreouer, the Dialogues in the end of the firſt booke of *Corderius* Dialogues, wil much further them in this parſing, becauſe they are principally written to this purpoſe; as all his foure bookes are very ſweet and pleaſant for all ordinary ſchollers talke.

Corderius li. 1. Colloq. 69. 70, 71, 72, 73, 74. 75.

7 Next vnto theſe I finde the daily practice of diſputing or oppoſing in Latine (following the order, and vſing the helpe of M. *Stockwood*) to be marueilouſly profitable, for witty and ſweet ſpeech.

7 Daily practice of diſputing.

8 Vnto

8 *Practice of varying a phraſe into diuers formes.*

8 Vnto theſe you may adde the practice of varying of a phraſe, according to the manner of *Eraſmus*, *Rinius*, or *Macropedius*, *de copia verborum*: as the wayes of varying the firſt Supine, of the Imperatiue moode, the future tenſe, the Superlatiue degree, and the like. But theſe onely as leiſure wil ſuffer, not hindering the moſt neceſſary exerciſes.

9 *Copie of Synonimaes, and the pureſt phraſes, and how to get them. This noted before.*

9 So alſo for copie of the pureſt phraſes and Synonimaes, beſides the daily helpes of all their Authors, *Manutius* or Maſter *Draxe* his phraſes, to ſee how many waies they can vtter any thing in good phraſe; and ſo to turne any phraſe when they haue occaſion. And more ſpecially for that practice of the reading them out of the Grammaticall Tranſlations in propriety (as was ſhewed before of the Dialogues) any ſhall finde to be moſt eaſie, to furniſh with ſtore of the pureſt phraſe for any purpoſe.

☞ 10 *Exerciſing the ſchollers oft to giue variety for euery difficult matter.*

10 Beſides, for the Maſter to vſe oft, at taking or ſaying Lectures or exerciſes, or at their pronouncing or ſhewing exerciſes, to cauſe them to giue variety for any thing; who is able to giue a better word or phraſe, or to giue the greateſt copy to expreſſe their minds, and where they haue read the words or phraſe.

11 Holyokes *Dictionary, deſcribing things by Periphraſis or circumlocution.*

11 Where none can giue a fit word, there to turne their Dictionaries, as to *Holyokes* Dictionary, and then to furniſh them, or to deſcribe the thing by ſome Periphraſis or circumlocution of words or the phraſes mentioned.

12 *To giue daily certaine proper words, and where they haue read them.*

12 But to the end to haue copie of proper words, beſides all other helpes ſpoken of, it were not vnprofitable, to haue daily ſome few words to be repeated firſt in the morning; as out of *Adrianus Iunius* his Nomenclator; or out of the Latine Primitiues, or the Greeke Radices; the vſe whereof I ſhall ſhew hereafter: and euer for thoſe words which they haue learned (any one who can ſooneſt) to name where they haue learned them.

Thus by all meanes they ſhould be furniſhed with propriety and copie of the beſt words; which is a wonderfull helpe to all kinde of learning, eſpecially to the knowledge of the tongues.

13 To all theſe may be added for them who haue leiſure enough, the reading ouer and ouer of *Eraſmus* Colloquium, *Caſtalions* Dialogues, or the like.

13 *Reading ouer Eraſmus Colloquium.*

14 Laſtly, when you haue laid a ſound foundation, that they may be ſure to haue warrantable and pure phraſe, by theſe meanes or the beſt of them, and all other their ſchoole exerciſes; then continuall practice of ſpeaking ſhall vndoubtedly accompliſh your deſire, to cauſe them to ſpeake truely, purely, properly, and readily; Practice in a good way being here, as in all the reſt, that which doth all.

14 *Continuall practice, when they haue learned a pure phraſe*

Spoud. Theſe things, or but the beſt of them, being conſtantly practiſed, cannot but effect maruellous much, and very ſurely; chiefly, if we could bring them to ſpeake Latine continually, from that time that they begin to parſe in Latine: but this I haue had too much experience of, that without great ſeuerity they will not be brought vnto: but they will ſpeake Engliſh, and one will winke at another, if they be out of the Maſters hearing.

Difficulty to cauſe ſchollers to practiſe ſpeaking Latine amongſt themſelues.

Phil. It is indeed exceeding hard, to cauſe this to be practiſed conſtantly amongſt ſchollers. That is a vſuall cuſtome in Schooles to appoint *Cuſtodes*, or *Aſini* (as they are tearmed in ſome places) to obſerue and catch them who ſpeake Engliſh in each fourme, or whom they ſee idle, to giue them the Ferula, and to make them *Cuſtodes*, if they cannot anſwer a queſtion which they aske.

Inconueniences of Cuſtodes.

But I haue obſerued ſo much inconuenience in it, as I cannot tell what to ſay in this caſe: for oft-times, he who is the *Cuſtos*, will hardly attend his owne worke, for harkening to heare others to ſpeake Engliſh.

Alſo there falleth out amongſt them oft-times ſo much wrangling about the queſtions, or defending themſelues, that they did not ſpeak Engliſh, or were not idle, that all the whole fourme is troubled. So likewiſe when the *Cuſtodes* are called for, before breaking vp at dinner and at night, there will be ſo much contention amongſt them, as is a diſquieting and trouble to the Maſter. Moreouer, this I haue obſerued, that euer if there be any one ſimple in a fourme,

or

or harder of learning then the reſt, they will make him a right *Aſinus*, cauſing ſuch to be the *Cuſtodes* continually, or for the moſt part, if they cannot anſwer: and to this end will be alwayes watching them; whereby many ſuch are not only notably abuſed, but very much diſcouraged for being ſchollers, when they ſee themſelues ſo baited at by all: ſome others are made ouer malapert thereby.

☞ *Of one ſcholler ſmiting another with the Ferula.*

Beſides all theſe, I doe not ſee any great fitneſſe, that one ſcholler ſhould ſmite another with the Ferula; becauſe much malicing one another, with grudges and quarrels doe ariſe thereupon. So that the diſcommodities that follow the *Cuſtodes*, ſeeme to me to be many moe then the benefits can be; chiefly in loſſe of time, and hindering more in other learning, then can be gotten in that.

Spoud. I my ſelfe haue had experience of moſt of theſe inconueniences: but what way will ye take then, to cauſe your ſchollers to ſpeake Latine continually?

The beſt meanes.

Phil. This is the beſt way that yet I can find, and to auoid the former inconueniences; Firſt, to appoint the two Seniors in each fourme (of whom we ſhall ſpeake after) as to looke to all other matters in the fourme, ſo to this more ſpecially, that none ſpeake Engliſh nor barbarous Latine: and if they be found partiall or negligent, then to preferre others into their places; beſides the other cenſures to be inflicted vpon them which I ſhall mention to you, when we ſhall come to ſpeake of puniſhments; and ſo to haue their due rewards, being found carefull. Secondly, the Maſters owne eye and eare in the Schoole, to be continuall *Cuſtodes* ſo much as may be, both for Monitors and others. Thirdly, if they do vſe to parſe in Latine (and therefore muſt needs exerciſe themſelues in that againſt that time that their Maſter doth come to heare them) and ſecondly, if they be kept in their places, and ſtrictly looked vnto for performing all exerciſes; I doe not ſee but they may be made to ſpeake Latine in the ſchoole at ſchoole-times; neither that they ſhal haue any great occaſions of the contrary. Fourthly, for ſpeaking Latine in all other places, it muſt only be by Monitors appointed

☞ *1 Seniors of each fourme to looke to the whole.*

☞ *2 The Maſters eye and eare.*

☞ *3 Parſing in Latine.*

4 Weekely Moniors abroad.

appointed weekely, as we ſhall haue occaſion to ſpeak more after, and ſome ſeuerely corrected who are found moſt careleſſe herein.

How any one may by himſelfe alone attaine to ſpeake Latine of ordinary matters

Spond. But if any one alone, who hath ſome vnderſtanding of Latine, would learne to ſpeake of familiar matters, to be able to talke with others, what courſe doe you thinke the ſpeedieſt?

Phil. Euen the ſame which I would vſe to helpe a whole Schoole: which if I ſhould take a courſe for a wager, amongſt others, I would vſe ſpecially, to cauſe them daily to ſpend ſome quarter, or halfe an houre, each in his order, reading *Corderius* firſt out of Latine into Engliſh, after out of Engliſh into Latine, euery one a little piece; where one failes, another to helpe; and the booke or Maſter, where all faile: and alſo the Maſter to cauſe them to vary each hard phraſe (and chiefly all which are of moſt common vſe) ſo many wayes as they can, trying who can do beſt; himſelfe to adde moe where they faile. After *Corderius* gone ouer, to doe the like in other eaſie Authors, as *Terence*, or *Terentius Chriſtianus*, and the like. So I would haue the priuate learner to practiſe daily the ſame, reading *Corderius* firſt out of Latine into Engliſh, by helpe of the tranſlation; after trying how he can reade it out of Engliſh into Latine, and euer where he failes, to vſe the helpe of the Latine booke lying by him. The continuall exerciſe in this, if they labour to be perfect in the examples of Nounes and Verbs, and ſomwhat in knowing the Rules of the Accedence, as was ſhewed, ſhall moſt ſpeedily effect this deſire. For thus may any one ſoone learne to vtter all that booke: And in it is the ſubſtance of moſt things falling out in ordinary ſpeech. After this, he may do the like in another eaſie booke by the ſame helpe of tranſlations. And laſtly, practiſing to tranſlate other bookes of Dialogues (as, *Eraſmus Colloquium*, or the like) and afterwards reading them forth of Engliſh into Latine againe, any one may come on very faſt.

Spond. This ſtands vpon the former grounds. Theſe ſeuerall points which you haue gone thorow, for training vp ſcholliers

ſchollers to attaine to ſo good perfection in the Latine tongue, ſeem to me very ſufficient, and to need no addition.

Phil. Theſe are but an entrance, meet for the Grammar ſchooles; but to attaine to the perfection of the Latine tongue, for propriety, choiſe, elegancy, puritie, will require much and long reading, and exerciſe in the Vniuerſities.

☞ Goclenius *his obſeruations for them who ſeeke to come to purity and ripeneſſe in the Latine tongue.*

For further direction thereunto, I refer you to *Goclenius* his obſeruations of the Latine tongue: whom I take to be worthy the diligent reading of all ſchollers who are of iudgement, and who doe deſire to come to the purity and ripeneſſe of the Latine.

CHAP. XX.

How to attaine moſt ſpeedily vnto the knowledge of the Greeke tongue.

Spoud.

NOw that we haue gone thorow all the principall points of learning, which belong to the knowledge of the Latine tongue, ſo much as can be required in ſchooles, as farre forth as I can conceiue or remember for the preſent; let me (I intreat you) require your like helpe for the Greeke: for I deſire now, to be directed in euery matter, which may concerne our calling and facultie. I doe perceiue by our former ſpeeches, that you likewiſe haue trauelled and found much experience and aſſurance herein.

The Greeke may be gotten with farre leſſe labour then the Latine.

Phil. Although I am onely a learner in the Greeke, as in the Latine, and my hope is chiefly for the time to come: yet this I haue found by experience, that the Latine once obtained, the Greeke may be gotten with farre leſſe labour, and euery thing as certainly. And this alſo in a little time, ſo much as it ſhall be requiſite for the Grammar ſchooles.

Spoud.

Spond. Surely Sir, if but that one thing that I ſaw in the note, may be attained, concerning the tongues, the Greeke and Hebrew, I do not ſee what can be more required for the Grammar ſchooles: that is; That ſchollers may be able as they proceed, to reade the Greeke of the New Teſtament, and the Hebrew of the old, firſt into Latine, or Engliſh exactly, out of the bare text, and after, out of a tranſlation to reade them into the text, that is, into their owne words againe: and alſo to giue the reaſon of euery word, why it muſt be ſo, and to be able to proceed thus of themſelues in the Vniuerſitie.

One benefit worth all our labour in the Greeke.

The continuall practice hereof, muſt needs make them worthy Linguiſts, as was there ſaid, and notable text men. I pray you therefore let me heare of you, how this may be effected, and I ſhall thinke my ſelfe ſufficiently ſatisfied for all my trauell, though it were but in this one thing alone beſides all the former.

Phil. Nay rather, let vs goe thorow the whole courſe ſtill, ſo farre as we can, how the exact knowledge of this famous tongue may be gotten moſt ſpeedily. For when I do remember the worthy teſtimony, which our learnedeſt Schoolemaſter doth giue, concerning this Greeke tongue, I cannot thinke any paines ouer-much, for the finding out the ready way to the perfect knowledge of it. He in one place hauing mentioned ſundry of the renowned Greeke Authors, as *Plato, Ariſtotle, Xenophon, Demoſthenes, Iſocrates* and others, whom he names there (the matchleſſe maſters in all manner of learning) adds theſe words in praiſe of the Greek tongue, and the learning in it:

To goe thorow the whole courſe of the Greek.

M. Askams *teſtimony concerning the Greeke tongue. Schoolemaſter p.17.2.*

Now let Italian, ſaith he, and Latine it ſelfe, Spaniſh, French, Dutch, and Engliſh bring forth their learning, and recite their Authors, *Cicero* onely excepted, and one or two more in Latine; they be all patched clouts and ragges in compariſon of faire wouen broad cloathes. And truely, ſaith he, if there be any good in them, it is either learned, borrowed, or ſtolne from ſome one of thoſe worthy wits of Athens. Thus farre M. *Askam.*

Spond.

Spond. This is a high commendation indeed, to be giuen by a man of ſuch reading and eſtimation for learning, as M. *Askam* was; and which muſt needs incite all ſtudents to the reading of the principall Greeke Authors, to deſire to heare theſe peereleſſe Maſters to ſpeake in their owne tongue.

Wherefore, I pray you let vs heare from you, how you thinke that the way may be made ſo ready vnto it.

The way to the Greek, the ſame with the Latine.

Phil. The way may be moſt ſhort and eaſie to him, who is acquainted with the maner of getting the Latine tongue, ſo as hath been mentioned; becauſe it is the very ſame with it in effect.

Getting firſt the chiefe rules.

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1 If your ſchollers who are to enter into it, be ſuch as haue time enough before them; let them get the Grammar very perfectly, eſpecially all the chiefe rules, by continuall ſaying and poaſing, as in the Latine. Moſt exceptions or Anomalies may be learned after, or turned vnto preſently, as they learne their Authors, Becauſe *Rectum* is *Index ſui, & obliqui.* And knowing the rule perfectly, they will ſoone know the reaſon of the change.

To be very perfect in Nounes and Verbs.

☞

Terminating Nounes.

Coniugating and terminating Verbs.

More ſpecially, make them very perfect in declining Nouns and Verbs, and giuing all the Terminations of them: I meane the ſeuerall Terminations of each Declenſion, and euery caſe in them; and ſo likewiſe the Terminations of euery Coniugation, and each Tenſe therein.

In the Coniugations, to giue the firſt perſon of euery Mood and Tenſe, in each voice together (whereby they are the ſooneſt learned, one directing another) and alſo to be able to runne the Terminations as in the Latine.

To giue the firſt perſon in euery Mood and Tenſe in each voice together.

For example, in the firſt Declenſion. The terminations of the Declenſion are *a* and *æ*. Terminations of the caſes are *as, æ, æ, am, a*, &c.

So declining the example.

Amica, æ amicæ, æ amicæ, am amicam, a amica.

So in the reſt: The Terminations gotten firſt perfectly, the words are declined preſently, as I ſaid.

In the Verbs alſo, beſides the Terminations, to vſe to giue the

the first persons together in euery voice. Onely let them be perfect in the Actiue voice, giuing all the first persons in order; then the passiue and middle voice, by comparing them to the Actiue: As *Indicatiuus præsens*, τυπτω *verbero*, τύπτομαι, τυπτομαι. *Imperfectum*, ἔτυπτον *verberabam*, ἐτυπτόμην, ἐτυπτόμην. *Futurum prius*, τύψω *verberabo*, τυφθήσομαι τύψομαι.

So the Terminations of them, if you will: As ω, ομαι, ομαι, ον, ομην, ομην, &c.

To this end, make them very perfect in the tables of the *cognata tempora*. And also cause them to run the Terminations in each voice thus; ω, εις, ει, ετον, ετον, ομεν, ετε, ετε, ουσιν, ες, ε, ετον, ετην, ομεν, ετε, ον.

You shall find they will be learned not onely very soone and surely this way, but also most profitably for vse.

After these to be perfect in Pronounes, Aduerbs, Coniunctions, and Prepositions; giuing (if you will) Latine to Greeke, and Greeke to Latine, as I shewed before in the Latine. Because then all the labour is with the Nounes and Verbes onely.

To be very perfect in Pronouns, Aduerbs, Coniunctions, Prepositions.

If your schollers who begin Greeke, be of good yeeres and iudgement; it may suffice to haue them perfect in the examples of the Nounes and Verbes, and some fewe principall rules, in such sort as I haue shewed: and to be well acquainted with the order of the Grammar, by shewing how and where euery part of it stands; that so they may learne the Rules or the meaning of them, by turning to them; as they shall haue occasion in euery lecture.

How schollers of vnderstanding and iudgement, may take yet a shorter course.

Spoud. But what Grammar would you haue them to vse?

Phil. Master Camdens Grammar, notwithstanding the faults in the print (as indeede there are very many; which thing would bee carefully amended in all our Schoole-Authors) and what other exceptions can be taken: because, as it is one of the shortest as yet, so it is most answerable to our Latine Grammar, for the order of it. Whereby schollers wel acquainted with our common Grammar, wil be much

helped both for ſpeedy vnderſtanding and learning it. Alſo the words of Art ſet downe in it in Greek, as well as Latine, will bee a great helpe for reading Commentaries in Greeke: as vpon *Heſiode*, and *Homer*.

To make it plaine: Grammatica Græca pro Schola Argentinenſi per Theophilum Golium.

To the end to make that Grammar moſt plaine, and to ſupply and helpe whatſoeuer is defectiue; I take it, that the *Strasburge* Greeke Grammar, ſet forth lately by *Golius* (which ſeemes to me to haue beene made in an imitation of *Camden*) may be as a good Commentarie, though the order be not euer directly kept: The firſt part of it ſeruing for a briefe ſumme of the Etymologie, the ſecond for an expoſition at large.

Spand. But with what Author would you begin, to enter them into Conſtruction?

To begin Conſtruction with the Greeke Teſtament. Reaſons. 1. For the familiarneſſe of it. 2. Becauſe that booke with the Hebrew of the Old Teſtament, are the Booke of bookes. Being onely written by the Lord. Hauing life in them.

Phil. I hold the Greeke Teſtament to bee moſt fit; and that for theſe reaſons:

1. Becauſe, that through the familiarneſſe of the matter, (in that children are ſo well acquainted with it, by daily hearing or reading of it) the Greeke thereof which is eaſie of it ſelfe, will be made yet farre more eaſie to the learner; for that the matter will bring the words, as I haue oft ſaid.

2. Becauſe all Schollers who can haue meanes to come to any knowledge of the Greeke, ſhould indeauour aboue all other Authors, to be well acquainted with this. Firſt, for that this booke together with the Hebrew of the Old Teſtament, were written by the Lord himſelfe; not onely the matter, but alſo euen the very words of them.

Secondly, for that eternall life is onely in theſe bookes, being truly vnderſtood and beleeued. So that wee may rightly tearme theſe the Bible, or Book of books; becauſe all other bookes are but as ſeruants vnto theſe, and all other are nothing without theſe, for any true good, but onely to condemnation by leauing men more without excuſe. Yea, euery one who can haue opportunitie, ſhould labour to ſee with his owne eyes, for the fulneſſe of his aſſurance, rather then to reſt on others. And much more becauſe there are ſo many and ſuch malicious ſlanders againſt all

All who may, are to labour to ſee with their owne eyes, and why.

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our translations; as that those shameleſſe calumniations haue beene a principall meanes to turne many thousand ſoules, after Satan and Antichriſt, by cauſing them to reiect the ſacred Scriptures vtterly, to their endleſſe perdition, and haue beene enough to ſhake the faith of Gods Elect. Vnder this very pretence of falſe translations, and obſcuritie of the Scriptures, hath Antichriſt principally holden vp his kingdome; keeping all in palpable ignorance to be drawne to dumb Idols, to murther Princes, to lying and all abominations which himſelfe liſteth.

And therefore in theſe reſpects it were to bee wiſhed, that all Schollers who haue any leaſure, and may come to theſe ſtudies of Greeke and Hebrew (eſpecially they who purpoſe in time to become teachers of others) would do their indeauours to be as perfect in theſe two bookes, and to haue them as familiarly as euer the ancient Iewes had the Hebrew. This cunning in the Text ſhould make them to ſpeake as the words of God indeed, with facility, authority, and power.

To ſtriue to haue theſe bookes as familiarly as the Iewes had the Hebrew.

Thoſe alſo, who haue but a little time to beſtow in the Greeke, would beſtow it here, for the former reaſons; and becauſe they may haue good occaſion and helpe to increaſe in this continually, by the daily vſe which they haue of the Scriptures: whereas they, hauing but a ſmattring in ſome other Greeke Authors, and contenting themſelues therewith, do come in a ſhort time vtterly to forget all; and ſo all that labour which was taken therein, is altogether loſt.

If any purpoſe to haue but a ſmattering in the Greeke, to haue it here, and why.

If any do preferre ſome other Greeke Author, for the ſweetneſſe and purity of the Greeke, and ſo will ſpend their little time in that; *Luke* is inferior to none therein, by the iudgement of the learned. If they looke to the excellencie of all wiſdome, what light is there to the light of the Sunne? Alſo, for them who haue a deſire to trauell further, amongſt all the famous Greeke writers, for the ſurpaſſing humane wiſedome to bee found therein; this booke once perfectly knowne, will make the paſſage thorow all of them both very direct and plaine, and alſo full of all delight and contentment,

The Teſtament compared to other Greek writers.

This is a notable entrance to reade all other Greek Authors.

tentment, and to reade all other Authors without any danger.

☞ *In the Teſtament to begin at the Goſpell of Iohn.*

In the Greeke Teſtament, to begin at the Goſpell of *Iohn*, as being moſt eaſie; and next vnto that, to go thorow the Goſpell of *Luke*, if you pleaſe. In which two Euangeliſts moſt of the Hiſtory of the Goſpell is contained: that by them the Euangeliſts may bee ſoone runne thorow; And alſo the Acts: Then all the Epiſtles may be read with ſpeed.

Spoud. I cannot but allow and like of all theſe things; and principally of reading the Greeke Teſtament, in the firſt place, making it the entrance, and another foundation to all the Greeke ſtudies. But if that could be brought to paſſe, that Schollers, as they proceeded herein, might grow as perfect in the Greeke Teſtament, as it is ſaid of the learned Iewes, that they were in the bookes of the Old Teſtament; what a bleſſing might it be to the Church of God, and what a happineſſe to all poſterity?

How ſchollers may be made moſt perfect in the Greeke Teſtament.

Phil. Surely, I am fully perſwaded of it, that very much may be done in it; and after alſo, in the Hebrew of the Old to come neere vnto them: except that, that was their natiue language. This perſwaſion I ground, partly from that little experience which I haue had in mine owne triall; yet ſufficient to confirme me by proportion. More ſpecially, by that which is well knowne in a worthy Schoole in London, (to which I acknowledge my ſelfe much beholden for that which I haue ſeene in this behalfe, and ſome other) where ſome of the Schollers haue beene able in very good ſort to conſtrue and reſolue the Greeke Teſtament out of the Latin into Greek, whereſoeuer you would ſet them, and to go very neere to tell you, where they had read any ſpeciall word or phraſe in it, to turne to them. And laſtly, for the euident reaſons therof, and the agreement of it with ſome former courſes in the Latine, whereof I haue a full aſſurance.

Spoud. I pray you ſhew me the meanes how.

☞ *Meanes particularly.*

Phil. The meanes are theſe, moſt eaſie and plaine, for euery one to teach who hath any Greeke, and for others to learne:

1. That they haue ſo much knowledge in the Gram-

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mar, as I ſhewed chiefely in Nounes and Verbes.

2. Beſides the Greeke Teſtament, I would haue euery one to haue his Engliſh Teſtament, or Latine, or both; and euer in the enterance before they learne a leſſon, to haue read it ouer in the tranſlation, and to bee able either to ſay it without booke, or make a report of it in Engliſh or Latine: but better to ſay it without booke, euen in the Engliſh; which with a little reading ouer, eſpecially before bedde time, thoſe who are of good memories will get quickly. This ſame done with vnderſtanding, will exceedingly bring the Greeke with it: beſides, that thus they ſhall haue much opportunity and furtherance, to get the Engliſh text almoſt by heart, as we learne it.

3. In reading a Lecture to them, euer tell them what example each Noune and Verbe is like vnto, and for Pronounes, Aduerbes, and the like: if they bee not perfect in Grammar, tell them in a word, or point them where they are in the Grammar; iuſt after the manner as in the Latine.

4. Shew them carefully all the hard words, and thoſe which they haue not learned; & for thoſe which you thinke they cannot remember otherwiſe, or wherein there is neede of ſpeciall labour, cauſe euery one to write them in a little paper-booke, made for that purpoſe, with ſundry columnes in each page, to write at leaſt the Greeke word and Latine or Engliſh in, in each Chapter, and the Verſe againſt them: to the end to take moſt paines in thoſe, and to run oft ouer them: and ſo euer to ſee after where they haue had thoſe words before. And thereby alſo to account how many new words they haue in euery Lecture: for all the reſt learned before in any place, or which are very eaſie, are not to be accounted for any new words.

Thus ſhall you prouoke and encourage them to more paines, when they haue not ouer fiue or ſixe new words in a doozen or twenty Verſes, and in time happely not two in a Chapter. So that they will haue the moſt of the hard words in a ſhort time, and be able eaſily to proceed of themſelues,

without any reading, through these and other helpes following.

5. When they learne to construe, let them doe it by the helpe of the translation; obseruing wherein the translation seemes to differ from the words of the Greeke, and marking the reason thereof; and after to trie of themselues how they can construe, looking onely vpon the translation, beating the Greeke out of it, as formerly they did the Latine. Those who are of any aptnesse, will do it presently.

And thus by practice, euery day going a piece, and oft reading ouer and ouer, they will grow very much, to your great ioy.

Spoud. But giue me leaue to aske of you two or three doubts.

1. *Why to haue the hard words written downe.*

1. Why you would haue them to write downe their hard words in a book: will not making some markes at the words serue as in their Latine Authours, according to the generall obseruation?

Phil. This was obserued before, as I remember, to marke their hard words eitheir in their bookes, or setting them downe in a paper. But here I thinke it to be better, thus to write downe the principall; First, because Schollers now will be carefull to keepe their Greeke Testaments faire from blotting or scrauling, although a booke were well bestowed to make them perfect in it, though it were neuer so marked. Secondly, because when they are fit to reade Greeke, they haue commonly good discretion to keepe their notes, and to make vse of them; going oft ouer them.

Spoud. But might there not be some other meanes for the getting of the hard words aforesaid? for this must needes be some labour, and aske care and diligence thus to write them downe.

Phil. Yes verily, if it be looked to in time; all these may be so prepared aforehand, that most of this labour now may be spared, and onely speciall difficulties to be obserued.

☞ The manner of it is thus. That whereas there is nothing in getting any tongue, but to get words, and Grammar for framing

framing and ſetting thoſe words together, and afterwards practice; I hold it to be farre the ſpeedieſt courſe, to haue the Schollers to haue learned the Greeke *Radices* or Primitiue words, before that they go to conſtruction; or at leaſt to be well acquainted with them.

The ſpeedieſt way, to get the Greeke Radices firſt.

This courſe ſome famous Grecians haue taken: we may do it moſt eaſily, and without any loſſe of time, or very little, if any; as I haue made triall: Firſt, hauing gathered the Greek *Radices* out of *Scapula*, after the manner of that abbridgement, called *voces primogenia*, I haue heretofore cauſed ſuch as I haue thought fit, to write it out, and to bring me a ſide (or ſo much as I thought good) euery morning at my entrance into the Schoole, or preſently after; and ſo haue vſed to examine thoſe words amongſt them all, once or twice ouer, and where they haue learned the principall Latine words. (Of late I haue ſeene the Greeke *Nomenclator* vſed, not without fruit; though it be vnperfectly gathered.)

How it may be done eaſily, without loſſe of time.

The manner of getting the words may bee moſt eaſie, thus:

Manner of learning them.

Hauing theſe in this manner with the Engliſh adioyned: if you would make triall herein; when you haue examined a ſide, reade them ouer as much more againſt the next day; reading firſt the Engliſh word, then the Latine, and Greeke laſt: ſhewing them ſome helpe how to remember, by comparing the Greeke with the Latine, or Engliſh; and ſo the Engliſh will bring the Latine to remembrance, and both of them the Greeke.

And in examining them, to aske them the Engliſh word; and to cauſe them to giue both Latine and Greeke together, both backeward and forward againe.

Manner of examining them for ſpeed and memory.

As, poſing thus: How ſay you, I loue? He anſwereth, *Amo*, ἀγαπῶ; ἀγαπῶ, *amo*, I loue: ſo they will be perfect each way. Thus within the ſpace of a tweluemoneth they may go thorow the whole; ſpending not much aboue a quarter of an houre in a day, or halfe an houre at moſt of Schoole time. Thoſe who are diligent may get them in good ſort,

oncly (as I haue oft admoniſhed) making ſome little pricks or markes at the hardeſt to runne oft ouer them: and when they haue once gone ouer them, you may cauſe them to bring you a leafe at a time, or more; as thoſe who are apt will doe readily,

benefit hereof. By this meanes, beſides that they ſhall learne very many Latine words, chiefly moſt of the Primitiues to further them greatly in the Latine, and to counteruaile all the time and labour beſtowed in them ethey may alſo, when they come to conſtruction, either haue euery *Radix* in their head, or turne to it with a wet finger, and make it perfect in an inſtant; and thereby haue ſuch a light to all other words comming of theſe, as preſently by them, to conceiue of and remember any word.

And thus by them and their readineſſe in the Grammar, to goe on in reading by the helpes mentioned, faſter then you would imagine.

Hauing Scapula *in the ſchoole to runne to, they ſhall preſently haue any thing.* For hauing theſe *Radices* perfect, they will conceiue preſently by a little obſeruing, of what roote euery word commeth, and gheſſe neere at the ſignifications of them.

Spoud. But how ſhall I teach my ſcholmes which haue not learned the Greeke Grammar, to reade theſe *Radices*?

How children may ſoon learne to reade the Greeke, before they learne the Greek Grammar. *Phil.* Nothing more eaſily: for I finde by experience that they will learne that preſently, by knowing but the value and power of the Greeke letters; I meane what euery letter ſignifieth, or ſoundeth in the Latine: and ſo calling them by their names, as *A. b. g. d.* or giuing them their ſounds. Although if you will, the names of the Greeke characters are ſoone learned: but that former courſe, with continuall reading ouer to them before-hand, ſo much as you would haue them to learne at once, will ſufficiently effect it, vntill they learne the Grammar.

In learning the Radices to obſerue right pronunciation for accents and ſpirits. In learning theſe *Radices*, call vpon them oft to marke carefully the accents of each word, with the ſpirits: for that will further them exceedingly to accent right, when they come

come to write in Greeke, by knowing but the accent of the Primitiue word, and a few other rules. Right pronouncing of them, will make both their accents and spirits remembred.

By some experience of the fruit of this booke, for the speedy getting of the Greeke, I haue endeuoured to make it more perfect, by placing so neere as I can,

This booke laboured in for the common good.

First, the most proper significations in the first place; and only one word in each signification, lest the volume should proue ouer-great; though (if the volume would beare it) variety vnder euery one, being rightly placed, were the better, to vse as need required; and thereby also helpe to furnish with copy of *Synonimaes*.

Secondly, by setting downe also the English in one proper word, or iust as the Latine; onely to expresse it, and without variety: except in some speciall things which haue diuers names in our owne tongue, not commonly knowne.

Thirdly, setting downe also the Articles in the Nounes, at least in all which are hard to distinguish. The Future and Preterperfect tenses of the Verbes may be knowne by their figuratiue letters: Anomalyes are set down in the Grammar for most part.

I also intend (God willing) to set in the Margent of it all the Hebrew *Radices*, against euery *Radix* in Greeke; at least so many as can be found: which I presume vpon good ground will be found a speedy introduction to the Hebrew.

Thus young schollers, and all others who are desirous to get the tongues, may make a most easie entrance into them, and goe forward with much pleasure in all together: for hauing these, they shall lacke nothing in effect, but some precepts of Grammar, with practice in reading.

Spoud. But I would thinke, these *Radices* should be very hard to remember.

Phil. Not so: for there is such an agreement and harmony betweene all the foure tongues, in some of them in many

Helpe for committing words to memory.

many words, as will make the learners to take a delight in them, and much quicken and confirme the memory of the weakeſt; if it be but by the very ſounding of one word like another.

Thoſe words which they cannot remember thus, direct them to remember them by ſome other name or thing which we know well; being of a like ſound: which ſo ſoone as they but conceiue, the Greeke or Hebrew words may come to their minde, or the ſignifications of them.

Caueat in remembring.

Here muſt be remembred that *Maxime* in the Arte of Memory, that the more we doe animate or giue life vnto the obiect, or thing whereby we would remember, the more preſently will the word which we would remember come to our minde. But yet withall, we muſt alwayes looke to that diuine Caueat, that we neuer helpe the minde by any filthy obiect, or whatſoeuer may any way corrupt it, or offend the Lord: becauſe we muſt neuer doe the leaſt euill, that we may obtaine the greateſt good. If we get any thing ſo, the more the worſe; for it cannot proſper, but to bring a curſe with it.

But for this point of the agreement of the tongues, it may be I ſhall haue more occaſion yet after, and how to remember the words.

And thus much ſhortly for remembring the *Radices*.

The Greeke Radices contriued into continued ſpeeches.

Yet beſides theſe, there might yet be a ſhorter way for committing all the *Radices* to memorg, or exceedingly helping thereunto;

If all the principall of them were contriued into continued ſpeeches, and diuided into certaine *Claſſes* or chiefe heads; and they tranſlated *verbatim* into Latine or Engliſh, or both: and the tranſlation to be made in a booke ſeparate, or in ſeuerall pages; as in the one page the Greeke, in the other oueragainſt it in the Latine or Engliſh, line for line, and ſo many words in a line, like as is the tranſlation of *Theognis*, and the other ſmall Poets adioyned, with *Sylburgius* annotations; that ſo looking only on the Greek, they might learne firſt to conſtrue into Latine, and after looking

looking onely on the tranſlation, they might beate out the Greeke (as I ſhewed before in the vſe of the tranſlations) and onely vſe the helpe of the Greeke text where they could not finde it out otherwiſe.

By this meanes, when they were able to reade theſe both wayes, both the Greeke into the tranſlation, and the tranſlation into the Greeke readily (as they might ſoone doe, by oft reading ouer, and by vnderſtanding the matter of them well) it muſt needs make all other Greeke very eaſie, being but the ſame words in effect.

This worke alſo is done in part: it perfected and adioyned as a *praxis* in the end of the *Radices*, being ſo framed (as was ſhewed) the one might ſoone be learned by the helpe of the other.

And finally for this matter of thus getting all the *Radices*, or principall words in the tongues, if all the hard Latine words, and ſpecially whereof they may haue vſe in good Authours, and which they haue not learned in their former Authours (as namely in *Virgil*, or the reſt vnder him, or which were not to be found in this *Nomenclator*) were ſet downe after all theſe *Radices*, in a few leaues in the end, the ſchollers ſhould be withall furniſhed for ordinary Latine words. *Strange Latine words.*

As for ſuch words as are peculiar to ſome ſpeciall Arts, as to Phyſicke or the like, they are to be ſtudied and learned onely of them who apply themſelues to thoſe Arts.

Spoud. Well Sir, to returne vnto the point againe for making your ſchollers ſo perfect in the Teſtament, by helpe of reading it out of the Tranſlation; I would thinke that it muſt needs be hard to learne to conſtrue or reade it out of our tranſlation, or doe it with iudgement on ſure grounds; becauſe ours ſo oft doe expreſſe the ſenſe and force of the words, for the better vnderſtanding of the matter, according to the phraſe in our owne tongue; and not the words particularly. *Learning the Greeke out of our tranſlations.*

Phil-

☞ *The readieſt and ſureſt way by a perfect verball tranſlation, or the verball ſet in the Margent, where it diffe-reth from that we vſe.*

Phil. Indeed it is oft-times the more hard and vncer-taine: and therefore the Scholler muſt take the more paines to remember it.

But to this purpoſe, for the exact getting of the Greeke Teſtament, if there were a perfect verball Tranſlation, according to the manner of the interline-all (that ſo out of that the ſcholler might daily practiſe to reade the Greeke) this muſt needs make him exceeding ready, without danger of any miſſing, either of the phraſe, or miſplacing the words: or in ſtead of ſuch a perfect verball Tranſlation, if you take the ordinarie interlineall Tranſlation; and where it doth not ſufficiently expreſſe the force of the Greeke words, there ſetting downe the different words in the Margent, as they are in the beſt Tranſlations, you ſhall finde it very profitable. Or if you will, you may take *Bezaes* Tranſlation, and ſet the verball in the Margent, where *Beza* differeth from it. The difficult *Radices* would alſo be ſet in the Margent.

Spond. It is very like that this would make them very perfect in the words of the Text: but yet this verball tranſlation would not ſerue for the manner of conſtruction, or the parſing of it; like as the Grammaticall tranſlations did in the Latine.

How to caſt the Greeke into the Grammaticall order.

Phil. By this time, when they know the words, and the meaning, they will be able to caſt them into the Grammaticall order of themſelues; and ſo all that labour is ſupplyed for conſtruing and parſing: for euen as they caſt and diſpoſe the Latine into the naturall order; ſo they may the Greeke.

☞ *How any who haue but a ſmattering, may proceed of themſelues in the Greeke Teſtament.*

Spond. Then that muſt needs follow which you affirme; that by daily practice of reading the Greeke out of ſuch a tranſlation, they may be exceeding perfect in the Teſtament; and that after that they are a little entred, they may goe on of themſelues in it: and ſo likewiſe all others by the ſame reaſon, who haue any ſmattering in the Greeke, as all ſuch Miniſters who are deſirous hereof, may grow to great

great readineſſe and perfection in it by themſelues, through ſuch a Tranſlation.

Phil. It is moſt certaine: for there is the very ſame reaſon in it that is in the Latine; and this I finde that a child of nine or ten yeere old, being well entred, ſhall be able only by the helpe of the tranſlation, to reade of himſelfe an eaſie Anthor, as *Corderius*, or *Tullies* ſentences, as faſt out of Latine into the Engliſh, or the Engliſh into the Latine, as the Latine is ordinarily read alone, after he hath read it ouer once or twice: to be able to reade you thus, in the ſpace of an houre, a ſide of a leafe or more, of that which he neuer ſaw before: And by oft reading it ouer, to haue it almoſt without book, if he vnderſtand the matter of it.

Spond. But if they ſhould vſe the very Interlineall of *Arias Montanus*, as it is: I meane the Greeke and Latine together; might they not as well learne by that, as hauing them ſo ſeuerally, the Greeke in one booke, the Latine in another?

This cannot be ſo well done, by the Interlineall, or hauing the Greeke and Latine together, as by hauing them ſeparate. Experience.

Phil. No in no wiſe. This will appeare moſt euidently to any who ſhall make triall, how much ſooner and more ſurely they will learne, and keep that which they learne, by this meanes of hauing the bookes ſeparate.

The reaſon alſo is euident; becauſe when the bookes are ſo ſeuered, the minde beates out the words, and makes them its owne: yea, and alſo imprints them; and doth vſe the Tranſlation but onely as a Schoolemaſter, or a Dictionary, where it is not able to finde out the words of it ſelfe; and alſo to try after, that it hath gone ſurely. But when both are ioyned together, as in the Interlineall, the eye is as ſoone vpon the one as the other: I meane, as ſoone vpon the Latine as vpon the Greeke; and ſo likewiſe vpon the Greeke as vpon the Latine, becauſe they are ſo cloſe ioyned one vnto the other. So that the book, in ſtead of being a Maſter to helpe onely where it ſhould, where the mind cannot ſtudy it out, it becommeth a continuall prompter, and maketh the minde a truant, that it will not take the paines, which it ſhould.

The Interlineall is continually a prompter to the ſcholler, and a deceiuer of the minde in ſtead of a Maſter, vnleſſe it be vſed with great wiſdome.

How

This euil cannot be preuented amongſt ſchollers.

How this euill can be preuented amongſt ſchollers, hauing both together, I doe not poſſibly ſee. For, whether they be to get it themſelues, or to be examined; yet ſtill will their eye be vpon the helpe, where it ſhould not be.

How men of vnderſtanding may vſe the Interlineall.

Indeed this I grant, that the Interlineall tranſlation may be a worthy helpe for a man of iudgement or vnderſtanding; who can ſo moderate his eye, as to keepe it fixed vpon either Greek or Latine alone, when he would beat the other out of it; as vpon the Greeke onely, when he would conſtrue, or reade it into Latine; or on the Latine only, when he would reade it into Greeke, and ſo can vſe them as was ſaid, without hindring the minde to ſtudy and beat out, or to remember: Though the wiſeſt ſhall find it very hard to vſe it in this ſort, but the eye will be where it ſhould not; vnleſſe he vſe this courſe, to lay a knife, or a ruler, or the like, on the line which he would not ſee, and ſo remoue it as neede is. Thus he may vſe it both for the Greeke and Hebrew.

Spoud. It ſtands with great reaſon. Well then, the way being ſo ready and plaine, they are vtterly vnworthy ſo great a benefit, who will not take paines in ſo eaſie a courſe.

How the ſchollers may proceed in other Authors.

But if I would haue my ſchollers to proceed in other Greeke Authors, what courſes ſhould I then take? though I cannot doubt, but being onely thus entred in the Teſtament, that they will be well accepted in the Vniuerſitie, and goe forward ſpeedily?

Phil. If you traine them vp thus firſt in the Teſtament, they will goe forwards in others with the ſmaller helpes. But if you would haue them to begin in other Greeke Authors; I take the very ſame helpe of tranſlations, either verball or Grammaticall, to be the moſt ſpeedy furtherances, ſo that there be a diligent care of propriety in tranſlating, and of variety ſet in the Margents; to vſe them in all things as in the Greeke Teſtament, and in the Latine Authors mentioned.

Spoud. But how ſhall we do for ſuch tranſlations of thoſe Greeke Authors?

Phil.

Phil. In ſtead of reading lectures to them, you may thus tranſlate them their Lectures daily, either in Latine or Engliſh; and cauſe them then either to ſeeke them out of themſelues by their tranſlations, Grammars and Lexicons: Or reading them firſt vnto them, cauſe them to make them perfect hereby.

By this labour of tranſlating, you ſhall finde your ſelfe to profit very much in this knowledge of the Greeke, and be greatly eaſed in your paines.

Spond. But be it ſo, that I am not able to tranſlate thus; as he had need to be a good Grecian who ſhould tranſlate in ſuch manner: what then ſhould I do?

Phil. If you be able to reade the Author truely vnto them, and profitably; then may you alſo tranſlate it thus: you may haue helpe by ſuch Tranſlations as are extant, to giue you much light. But it were much to be wiſhed, that to this purpoſe, ſome skilfull Grecians would tranſlate ſome of the pureſt Authors in this manner. As namely, *Iſocrates*, *Xenophon*, *Plato*, or *Demoſthenes*, or ſome parts of them, which might ſeeme moſt fit for ſchollers; only to be for this purpoſe of getting the Greeke. To begin with the eaſieſt of them firſt. All painfull ſtudents would be found to profit exceedingly, and to become rare Grecians in a little time.

The benefit of ſuch tranſlations of ſome of the pureſt Authors performed by skilfull Grecians.

Thus they might goe on, vntill they were able to reade any Greeke Author of themſelues, with ſuch helpes as are extant.

In the meane time, you may vſe ſuch Authors as are ſo tranſlated, or which come the neereſt vnto them; of which ſort are thoſe Fables of *Æſop* tranſlated in the Argentine Grammar, and others which I ſhall ſhew you in the manner of parſing.

As the Fables tranſlated in the Strasburge Grammar.

Spond. For the parſing then, what way may I vſe?

Parſing in Greeke.

Phil. I haue ſhewed you this in part: as the noting and cauſing your Schollers to write euery hard word, ſhewing what examples they are like, the ſpeciall rule, and ſo the other helpes as they are in the Latine, by caſting words

words into the Grammaticall order.

More ſpeciall helpes for them, who are not acquainted with *Camdens* Grammar.

☞ *Helps for conſtruing and parſing.*

1 They may vſe the *Praxis Præceptorum Grammatices* of *Anteſignanus*, ſet downe in the end of *Cleonards* Greeke Grammar; wherein is both an Interlineall verball tranſlation, ſuch as I ſpake of; and alſo a parſing of euery word familiarly and plainely, much according to the manner of parſing of Latine, which I ſhewed you; which may be a good direction for parſing.

Praxis præceptorum Grammatices Anteſignani.

2 *Berkets* Commentary vpon *Stephens* Catechiſme, parſing euery word according to *Cleonard* in *folio*, is found to be a ſpeedy helpe.

Berket *on* Stephens *Catech. printed by* Wechelus. an. 1604.

3 M. *Stockwood* his *Progymnaſma ſcholaſticum*: wherein is alſo a Grammaticall practice of ſundry Greeke Epigrams gathered by *H. Stephens*, hauing a double tranſlation in Latine (the one *ad verbum*, the other in verſe) and alſo a varying of each Epigram in Latine verſe by diuers Authors. And laſtly, an explanation or parſing of euery hard word ſet in the Margent, or vnder each Epigram in manner of a Commentary. In it alſo the Greeke Text is ſet downe both in Greeke Characters, and alſo in Latine letters interlineally, directly ouer the head of the Greeke words; of purpoſe for the eaſie entering and better directing of the ignorant.

☞ *M. Stockwoods* Progymnaſma ſcholaſticum ex Anthologia Henrici Stephani.

The Commentary in it for parſing, may be alſo a good direction, for parſing in the ſhorteſt manner by pen or reading.

Beſides theſe, for Poetry, we may take theſe Authors, which are eaſie and plaine by their helpes mentioned:

☞ *The beſt and fitteſt Authors for Poetry, and moſt eaſie.*

1 *Theognis* his ſentences with the other Poets ioyned with him: as namely, *Phocilides* with the Latine tranſlation and notes, ſet forth by *Sylburgius*; which is very notable to enter young Schollers into Poetry, for making a verſe.

Theognis. Phocilides.

2 *Heſiode* his *Opera* and *Dies*, with *Ceropine* and *Melanthons* Commentaries ſet forth by *Iohannes Friſius Tigurinus*,

Heſiode *with* Ceporine *and* Melanthon.

gurinus, and the new tranſlation of it, *ad verbum*, by *Eraſmus Schemidt*, Greeke profeſſour at Wittenberge, printed 1601.

3. *Homer* with *Euſtathius* Greeke Commentarie may eaſily be read after theſe (eſpecially after the Commentarie on *Heſiode*; which may be as an introduction to it) by the helpe of the verball Latine tranſlation of *Homer*: and the words of Art, belonging to Grammar ſet downe in Greeke, in M. *Camdens* Grammar. *Homer with Euſtathius.*

Moreouer, theſe directions following will be moſt ſpeedie helpes for all the Poets:

To haue in readineſſe ſome brieſe rules of the chiefe figures, and dialects: as thoſe which are in Maſter *Camdens* Grammar; ſo to be able to referre all Anomalies in Greeke vnto them. Thoſe with the *verba anomala*, and the particular dialects, according to each part of ſpeech, ſet downe in the end of *Camden*, may reſolue moſt doubts: for Anomalies and ſpeciall difficulties which you cannot find otherwiſe, you may find many of them ſet Alphabetically together in the end of *Scapula* his Lexicon, where they are expreſſed fully, and particularly: which you ſhall proue to be a marueilous readineſſe to you. *To haue in readineſſe a ſhort brieſe of all the dialects and figures, a ſpeedy help for the knowledge of the Poets.* *A principall help for all Anomalies and difficulties in Greeke.*

Spoud. Here are indeed very many and ſingular helpes: moſt of which, I may truly ſay as before, that I haue not ſo much as heard of. But if I would haue my Scholler to write in Greeke, what meanes ſhould I vſe then?

Phil. If you meane for the tongue, to be able to write true and pure Greeke, the ſure meanes are euen the ſame, as for writing Latine. *How to write purely in Greek.*

1. The continuall practice of conſtruing, parſing, and reading forth of the tranſlation into the Authors, is making the Greeke continually.

2. To come to the ſtile and compoſition, and ſo for Orthography, to do as for the Latine. As I directed you to giue them ſentences in Engliſh, tranſlated Grammatically out of *Tullies* ſentences, to turne into *Tullies* Latine, whereby both your ſelfe and they may haue a certaine guide for

them to goe ſurely; ſo here to giue them ſentences or pieces out of the Teſtament, or out of *Iſocrates*, as *ad Demonicum*, or out of *Xenophon* to tranſlate into Greeke, and ſo to ſee how neere they can come vnto the Author. Or elſe, to aske them onely the Latine or Engliſh of the Greeke, and to trie how they can turne it into Greeke firſt Grammatically, after in compoſition: or ſometimes one way, ſometimes the other. And to this purpoſe alſo, the tranſlations of ſome excellent parts of the pureſt Greeke Authors were moſt neceſſary.

By theſe meanes they might come in time, to be as accurate in writing Greeke for the ſtile and compoſition, as in the Latine. For all other exerciſes in Greeke, I referre you to that which hath beene ſaid concerning the Latine, the reaſon and meanes being the like.

How to write faire.

Or if you meant for writing the Greek hand faire, moſt exquiſite copies conſtantly followed, as in the Latine and Engliſh, and practice, ſhall bring them vnto it. But for this, I likewiſe referre you to that which was ſaid concerning the way of writing faire.

Verſifying in Greeke.

Spoud. But what ſay you for verſifying in Greeke, for that you know to commend the chiefe Schooles greatly?

Phil. As I anſwered you before, ſo I take the meanes to be in all things the ſame, as for verſifying in Latine; except that this is more eaſie, becauſe of the long and ſhort vowels ſo certainely knowne. To be very perfect in the rules of verſifying; in ſcanning a verſe. To learne *Theognis*, that pleaſant and eaſie Poet without booke, to haue ſtore of Poeticall phraſe and authorities: which is the ſpeedieſt and ſureſt way: And ſo to enter by turning or imitating his verſes, as in Latine. But herein as in all the reſt, I do ſtill deſire the helpe of the learned, who can better ſhew by experience the ſhorteſt, ſureſt, and moſt plaine wayes.

☞ Theognis *may be eaſily learned without booke by the helpe of the tranſlation.*

☞ *A Caueat for the time beſtowed in ſuch exerciſes of writing in Greeke.*

Notwithſtanding, let me heere admoniſh you of this (whlch for our curioſitie wee had neede to bee often put in minde of) that, ſeeing we haue ſo little practice of any exerciſes to be written in Greeke, we do not beſtow too much

much time in that, whereof we happely ſhall haue no vſe; and which therefore we ſhall alſo forget againe: but that we ſtill imploy our precious time to the beſt aduantage in the moſt profitable ſtudies, which may after do moſt good to Gods Church or our countrey.

Spond. Your counſell is good: yet repeate me againe a briefe of the principall of theſe helpes for my memorie ſake.

Phil. This was it;

Summe of all.

1. To make your Schollers very perfect in the Grammar, chiefely Nounes and verbes; that they may be able to proue and parallel euery thing by a like example, or at leaſt to turne to them readily.

2. To haue the Greeke *Radices* by the meanes mentioned.

3. Continuall vſe of moſt accurate verball or Grammaticall tranſlations; and in the meane time to make them perfect in the Teſtament, by daily vſe of our ordinarie tranſlations, ſo as was ſhewed, by reading the Greeke out of them ouer and ouer.

4 Helpe of the beſt Commentaries and Grammaticall practices in the booke mentioned.

5. To be ready in the dialects and the common figures for the Poetry.

6. Noting all the difficulties, and running oft ouer them as in the Latine; and ſo all other helpes of vnderſtanding the matter firſt, and the reſt mentioned generally.

CHAP. XXI.

How to get moſt ſpeedily the knowledge and vnderſtanding of the Hebrew.

Spoud.

BVt what ſay you, for that moſt ſacred tongue, the Hebrew? How, I pray you, do you think, that that may be attained, which you mentioned, that ſtudents may come ſo ſoone to the vnderſtanding of it?

The knowledge of the Hebrew may be the ſooneſt gotten, and why.

Phil. This may be obtained the ſooner, becauſe we haue it all compriſed, ſo farre as is neceſſarie for vs to know, in that one ſacred volume of the old Teſtament. Alſo becauſe the principall rootes of it are ſo few, the matter ſo familiar, as which euerie one of vs ought to be acquainted with. The Nounes haue ſo little varying or turning in them.

And finally, for that we haue ſuch ſingular helpes for the vnderſtanding of it (as the Interlineall verball tranſlation, and the tranſlations and labours of others, which beat out the propriety, force and ſenſe of euery word and phraſe) like as in the Greeke Teſtament, that nothing can be difficult in it, to the good heart, who will vſe the meanes which the Lord hath vouchſafed, and will ſeeke this bleſſing, from his Maieſty.

Spoud. Surely, he is vtterly vnworthy of this heauenly treaſure, who will not ſeeke and beg it from the Lord, and dig deepe for it: I meane, who will not vſe any holy meanes, for the obtaining of it; and much more the courſe being ſo ſhort, plaine and direct, as you ſay. But I intreat you to trace me out the ſhorteſt way.

Phil. The way, ſo farre as yet I haue beene able to learne, is wholly ſet downe already in the manner of getting the Latine and the Greeke. But to make a brieſe rehearſall,

1. For

THE GRAMMAR SCHOOLE.

1 For them who would be more accurate Hebricians for the beating out of euery tittle, they are to haue the Grammar very accurately, and that by the like meanes euen as the Greeke and the Latine.

1 The Grammar to be gotten most exquisitely of them who d sire to come to perfection in the Hebrew.

But for those who only desire the vnderstanding of it, and to be skilfull in the text, the chiefe care must be, that they be made perfect in some few principall rules of Grammar of most vse. Also in declining and coniugating the examples set downe in the booke, and in the seuerall terminations of Declensions, Numbers, Moodes, Tenses, Persons, to be able in them in some good manner to giue Hebrew to Latine, and Latine to Hebrew, and to run the terminations in each; at least to giue the Latine to the Hebrew perfectly. And so in the seuerall Pronounes, Aduerbes, Coniunctions to do the like; I meane, to giue Latine to the Hebrew, to haue them very readily, seeing they are but few, and sundry of them of continuall vse.

Some chiefe parts for others who only desire the understanding.

Spond. But what Grammar would you vse?

Grammars to be vsed.

Phil. Martinius of the last Edition, with the *Technologia* adioyned to it, I take to be most vsed of all the learned, as most methodicall and perfect; although *Blebelius* is farre more easie to the young beginner, as much more answering to our Latine Grammar; and made so plaine of purpose by questions and answers, that any one of iudgement may better vnderstand it, and goe forward with delight: so as it may be a notable introduction or Commentary to *Martinius*, who had need of a good Reader, to learne to vnderstand him perfectly.

Martinius with his Technologia.

Blebelius accounted most plaine and easie.

Both read together, must needs be most profitable; *Martinius* for method & shortnesse, *Blebelius* for resoluing and expounding euery obscurities yet euery one who hath learned a Grammar, may best vse the same, because that is most familiar to him.

The seuerall points in Martinius you may find in Blebelius by the Table in the end of Blebelius.

But for them who are to begin, or to teach others, they may take the easiest first, that the learner may no way be discouraged; and after, others as they shall thinke meete, or which shall be found most profitable, by the iudgement of

the greateſt Hebricians. This I think to be the ſureſt aduice; and by comparing of Grammars together, euer to beate out the ſenſe and meaning.

Spoud. What is your next meanes?

The ſecond principall means, the perfect getting of the Radices.

Phil. The getting of the Hebrew roots, together with the Grammar, euery day a certaine number. Hereunto the *Nomenclator Anglolatinus-Grecus-Habraicus*, mentioned before, if it were ſo finiſhed, might be a notable introduction.

Manner of committing the Radices to memory.

For the manner of committing the *Radices* to memory, I ſhewed it before: yet here to ſpeake of it a little more fully, firſt to helpe our remembrance by ſome of the chiefe helpes of memory; as by comparing in our meditation the ſeuerall words in the Hebrew, with what words they are like vnto, either in the Engliſh, Latine, or Greeke, which words either doe come of them, or ſound like vnto them, or with ſome other root in the Hebrew, wherewith they haue affinity: That ſo ſoone as we ſee the Hebrew roote, the other word which we would remember it by, comming to our minde; the vnderſtanding or meaning of the Hebrew roote may alſo come to minde with it.

Examples of helping memory in the Hebrew.

As for example, to begin in the firſt *Radices*, & to giue ſome light in two or three; אבה & אב *puber*, or *pubertas*, may be remembred by אפה, *pubertas*, and by *ephebe*, or *ephebus*, in Latine comming of it, ſignifying the ſame: as *Poſtquam exceſſit ex ephebis. Terent.* Alſo אבב may be remembred by the moneth *Abib* in the Scriptures, which was amongſt the Iewes *menſis pubertatis, in quo ſeges terræ Canaan protrudebat ſpicas*, אבד *Periit*, may be remembred by *Abaddon* in the *Apocalyps*, called in Greeke *Apollion*, the deſtroyer, or deſtruction: the angell of the bottomleſſe pit. אבה *voluit, acquieuit*, or *benè affectus eſt in aliquid, vt pater in filios*: It may fully be remembred by *Abba* Father, comming of אב *pater*: and ſo the word αββα in Greeke, as *Abbas*, an Abbot, *quia Abbas erat pater totius ſocietatis*. And *Anus* ſeemes to come of the ſame. By any of theſe we may remember the roote.

Thus we may remember very many of them by the helpe of *Auenars* Dictionary (as I ſhewed) or by our own meditation;

tion; euen from the words comming of them indeed, or in ſhew, obſerued according to certaine rules which *Anemarius* giueth in the beginning of his Lexicon.

The reaſon hereof alſo is moſt euident; for that this is the mother tongue of all tongues, and was the only tongue, vntil the cõfounding of the tongues at *Babel*: in which confuſion, ſome words were changed altogether, in others, the ſignifications were altered, & many haue bin depraued and corrupted by continuance and ſucceſſion of time. Therefore as this tongue is to be honored, ſo this diligence in comparing and deriuing other tongues, muſt needs be of exceeding great profit many wayes: and amongſt other, for this very purpoſe of conceiuing or committing to memory, and retaining the Hebrew more ſurely, by other words better knowne to vs.

The Hebrew the mother tongue moſt ancient and worthy. Others deriued from it. The benefit of diligence in comparing the tongues.

Other words which cannot be remembred thus, yet may be remembred by the learned, by ſome thing which they ſound like vnto, in one of the three tongues; So that we forget not to animate that which we remember by: that is, to conceiue of it in our minde, as being liuely and ſtirring; like as we noted before in the Greeke.

How other words may be remembred, which cannot be ſo deriued.

The reſt of the roots beſides theſe, will be but few: and being noted with a line with a blacke lead pen (as was ſaid) or any marke, and oft run ouer, they may ſoon be gotten.

The hardeſt rootes which ſeeme to haue no affinitie.

Beſides theſe, ſome marke would be giuen vnder euery deriuatiue, in each roote, which doth differ much in ſignification from the *Radix*, and cannot be remembred well by the *Radix*, nor how it may be deriued from it.

To marke out alſo the harder deriuations in the Hebrew.

Spond. Such a *Nomenclator* as you ſpeake of, muſt needs be a rare and ſpeedy helpe to all the tongues, if it were well gathered by ſome very learned and iudicious Hebrician. But in the meane time, what abbridgement would you vſe for getting theſe *Radices* of the Hebrew?

Phil. The Epitome of *Paguine* I take to be moſt common: but *Buxtorphius* his abbridgement (going vnder the name of *Polanus*) muſt needs be the beſt in all likelihood; as hauing had the helpe of that and all other, and gathered by great iudgement.

The beſt Epitome for getting the Radices.

This is not fully finished.

I haue seene a draught of another, much shorter then them both, collected by comparing *Pagnine*, *Auenar*, and others; shewing also for most part how the Hebrew deriuatiues, which are more obscure, are deriued from the *Radices*, giuing at least a probable reason for them: and also in sundry, shewing the agreement and manner of the deriuation of the tongues, one from another, and the affinity of many of them; to helpe the memory with the speedy and sure getting of all.

Spoud. It were great pitie, but that that should be perfected; for the benefit of it must needs be very great. But might there not be such a deuice, of contriuing all the Hebrew roots into continued speeches; and so learning them by studying them out of verball translations, as you shewed for the Greeke?

The way might be more compendious by the rootes reduced to Classes.

By the Dictionarie alone they might be gotten in a short time.

Phil. Yes vndoubtedly, it might easily be accomplished by some exquisit and painfull Hebrician, to make this labour yet muchmore compendious: Although I do not doubt, but any indifferent memory might, in the space of a twelue moneth or lesse, get all the Hebrew *Radices* very perfectly, by the former meanes of *Buxtorphius* or *Pagnines* abbridgement alone; spending but euery day one houre therein. And when they were once gotten, they were easily kept by oft repetition, running ouer the hardest, being marked out; and by daily practice in reading some Chapters; though much more easily, by hauing the heads reduced to such classes, and the oft running ouer them.

I haue heard moreouer of all the *Radices*, with their Primitiue significations alone, drawne into a very little space; which being well performed, must needs be a notable furtherance.

Spoud. What is your third helpe?

The third helpe, perfect verball translations, and continuall practice of them.

Phil. The perfect verball Translations written out of *Arias Montanus*, by conferring with *Iunius* and our owne Bible, specially our new translation, and setting the diuers readings in the margents with a letter, to signifie whose the translations are, and also euery hard *Radix* noted in the margent,

margent, as now ſundry of them are; with references to them by letters or figures, as I ſhewed for the Greeke: theſe being vſed as the Engliſh tranſlations, for getting the Latine, and as the Latine or Engliſh for the Greeke, will be found aboue all that we would imagine:

And that after this manner,

Firſt, as I ſaid for the others, by reading ouer the tranſlations, to vnderſtand the matter.

Secondly, learning to conſtrue the Hebrew into the Latine exactly, and backe againe out of the tranſlation into Hebrew; looking onely on the tranſlation, to meditate and beate out the Hebrew. This helpes vnderſtanding, apprehenſion, memory, and all (as I ſaid) to haue the text moſt abſolutely. *The manner of vſing theſe repeated.*

Laſtly, beginning with the eaſieſt firſt (as in the other tongues) as either ſome part of the Hiſtory (as namely *Geneſis*, the books of *Samuel*) or elſe the *Pſalmes*; and therein ſpecially the hundred and nineteene Pſalme, as moſt plaine of all other: or rather to begin with the *Praxis* vpon the Pſalmes, the firſt, the fiue and twentieth, and the threeſcore and eighth, ſet down in the end of *Martinius* Grãmar printed by *Raphalengius, Anno* 1607. which will both acquaint the learner with the vnderſtanding of *Martinius*, and ſet him in a moſt direct and ready way, by the other helpes.

For the certainty of this, beſides that the reaſon is the very ſame with the Latine, and like as I ſaid for the Greeke alſo, I haue moreouer knowne this experience in a childe vnder fifteene yeeres of age; who beſides all kinde of ſtudies and exerciſes, both in Latine and Greeke, as thoſe mentioned before, and his daily progreſſe in them, had within the ſpace of leſſe then a yeere, gotten ſundry of the principall and moſt neceſſary rules of Grammar: Alſo a great part of the *Radices* in *Buxtorphius*, though he ſpent not therein aboue two houres in a day. And beſides all this, he had learned about fourteene or fifteene Pſalmes: wherein he was ſo ready, as that he was able not onely to conſtrue or reade the Hebrew into the Latine; but alſo out of the bare *Experience of this for aſſurance.*

bare tranſlation, to reade the Hebrew backe againe, to ſhew euery *Radix*, and to giue a reaſon in good ſort for each word, why it was ſo. Of this hath been tryall by learned and ſufficient witneſſes.

The which experience with the daily trials of reading the Latine ſo exactly and readily out of the Engliſh, and getting it (as it were without booke) by that practice, do fully aſſure me, that by this daily exerciſe the very originals of the Hebrew may be made as eaſie and familiar as the Latine is; yea, in time with continuall practice, to be able to ſay very much of it without booke: as I ſhewed before for the Greeke. And what Student, eſpecially of Diuinity, can euer beſtowe ſome part of his time in a more pleaſant, eaſie and happy ſtudy? when there will be no more but reading ouer and ouer with meditation, and ſtill to be reading the words and wiſedome of the Higheſt; in whoſe preſence he hopes to dwell, and to heare the ſame ſweet voice in the Temple in heauen eternally.

A ſtudent cannot be better imployed then in thus imprinting the originals in his heart, if he haue leiſure.

Spond. By theſe means, it ſeemeth to me that any tongue may be gotten ſpeedily.

Phil. Yea verily, I doe ſo perſwade my ſelfe. For ſeeing (as I ſaid) that there is no more in any tongue, but words and ioyning of thoſe words together; therefore the words being firſt gotten, chiefly by being contriued into continued ſpeeches, and thoſe ſo learned out of ſuch verball tranſlations: ſecondly, ſome few rules of them being knowne: thirdly, continuall vſe of ſuch tranſlations; would make any tongue to be vnderſtood and learned very ſoone, ſo farre as I can conceiue.

☞ *It ſeemeth that any tongue may be gotten thus.*

Spond. Howſoeuer this be, which ſeemeth indeed moſt probable; yet I take it, there can be no doubt of this, but that in euery countrey of the world, the Latine, Greeke, and Hebrew may be attained by the ſame meanes: which three are enough (yea the two laſt alone ſufficient) to know God and Ieſus Chriſt to eternall life: and that ſo by the knowledge of the Originals, men may haue a certaine knowledge of the eternall Word of the Lord.

Theſe tongues, Latine, Greeke, and Hebrew may be gotten in each Nation, by theſe meanes of tranſlations in their owne tongues.

Phil.

Phil. I can see no reason at all to the contrary, but that these our Latine Classicall Authors being translated Grammatically into other tongues, by some who are learned amongst them, the Latine may as well be learned thereby by them out of their translations, in their owne tongues, by such helps of rules as haue been mentioned, or the like, as out of translations in our English tongue. Secondly, the Latine tongue being once gotten, the getting of the Greeke and Hebrew are the very same vnto them which they are to vs.

Greeke or Hebrew most easily learned by perfect translations in each tongue.

Or otherwise, the Greeke and Hebrew but translated so alone, into the seuerall tongues of each Nation (I meane verbally) they might as easily, if not more easily, be learned in each countrey out of them, as out of the English or Latine; and the sense or meaning also, if in euery difficult place, or where the words seemed to be out of order, it were set in the Margents ouer against them.

The same I say for our English; into which the Hebrew, in most places translated *verbatim*, doth keepe a perfect sense, and might be learned out of it. Also the most absolute fulnesse of vnderstanding of the matter in our heads, doth bring words, most readily to expresse it; which I haue oft told you of.

Of the vse of perfect verball translations for getting the originals.

But remember this that I haue said; that the verball translations, for these originals, shall make the learners most cunning in the Text, & in the very order of the words of the Holy Ghost, without danger of any way deprauing, corrupting or inuerting one iot or tittle: though for the Latine, the Grammaticall translations be farre more profitable, as we haue shewed.

Spoud. Are these all the directions that you would giue me herein?

Phil. These are all which yet I know.

Spoud. By these then it seemeth that you are fully perswaded that this holy tongue may be obtained.

Phil. Yea vndoubtedly, so much as shall be requisit for vs, by obseruing withall those generall rules set downe for the

the getting of the Latine; and chiefly that, of making markes vnder euery hard word in each page, without marring our bookes; and to runne oft ouer those.

Obseruation repeated how much and what to learne in euery booke.

But herein it is necessary that I put you in minde againe, of that which I admonished you of in the Greeke; that your scholler learne so much onely, as either the present time requires: I meane, whereof he may haue good vse presently, or else when he shall proceed to higher studies in the Vniuersities, or to other imployments. And for other speculatiue or more curious knowledge in Quiddities, either to cut them off altogether, from hindring better and more needfull studies, or to reserue them to their due time and place; or to leaue them onely to them who shall giue themselues wholly to these studies, to be readers in the Vniuersities, or for like purposes; as, the learning of the musicke and Rhetoricall accents: the *Prosodia metrica*, and the like.

Spond. What is then the summe of all?

Phil. For them who desire to be exact Hebricians, to be very perfect in the Grammar; for them who desire but only the vnderstanding, to haue,

1 Some necessary rules, and principally examples of Nounes and Verbes very readily.

2 The *Radices*.

3 Continuall vse of verball translations, or others; as in the Greeke.

4 Oft running ouer the hardest words.

But these, as all other things, I write vnder correction, and with submission and desire of better iudgement.

CHAP.

CHAP. XXII.

Of knowledge of the grounds of Religion and training vp the ſchollers therein.

Spoud.

NOw that we haue thus gone thorow all the way of learning, for whatſoeuer can be required in the Grammar ſchooles; and how to lay a ſure foundation, both for the Greeke and the Hebrew, that they may be able to go on of themſelues in all theſe by their own ſtudies: it remaineth that we come yet to one further point, and which is as it were the end of all theſe. That is, how ſchollers may be ſeaſoned and trained vp in Gods true Religion and in grace; without which all other learning is meerely vaine, or to increaſe a greater condemnation. This one alone doth make them truely bleſſed, and ſanctifie all other their ſtudies. *Schollers to be trained vp in Religion.*

Moreouer, they being taught herein in their youth, ſhall not depart from it when they are old. I intreat you therefore to ſhew me ſo ſhortly as you can, how ſchollers may be taught all thoſe things which were contained in the note: As,

1 To be acquainted with all the grounds of religion and chiefe Hiſtories of the Bible.

2 So to take the Sermons, at leaſt for all the ſubſtance both for doctrines, proofes, vſes; and after to make a rehearſall of them.

3 Euery one to begin to conceiue and anſwer the ſeuerall points of the Sermons, euen from the loweſt fourmes.

Theſe are matters that I thinke are leaſt thought of in moſt ſchooles, though of all other they muſt needs be moſt neceſſary, and which our lawes and iniunctions doe take *This moſt neglected in ſchooles.*

prin-

principall care for; and that the ſchoolemaſters, to theſe ends, be of ſincere religion.

Phil. I feare indeed that it is as you ſay, that this is ouer-generally neglected. And herein ſhall the popiſh Schoolemaſters riſe vp in iudgement againſt vs, who make this the very chiefe marke at which they aime, in all their teaching; to powre in ſuperſtition at the beginning, firſt to corrupt and deceiue the tender minds.

The popiſh Schoolemaſters ſhall riſe vp againſt vs.

But to returne vnto the matter, how they may be thus trained vp in the feare of the Lord; I ſhall ſet you downe the beſt manner, ſo neere as I my ſelfe haue yet learned, following the order of theſe particulars mentioned.

☞ *How to teach them the Catechiſme, and when.*

1 For being acquainted with the grounds of Religion and the principles of the Catechiſme; Euery Saturday before their breaking vp the ſchoole (for a finiſhing their weekes labours, and a preparatiue to the Sabbath) let them ſpend halfe an houre or more in learning and anſwering the Catechiſme.

To this end, cauſe euery one to haue his Catechiſme, to get halfe a ſide of a leafe or more at a time; each to be able to repeate the whole. The more they ſay at a time and the ofter they runne ouer the whole, the ſooner they will come to vnderſtanding. This muſt be as their parts in their Accedence.

☞ *Manner of examining Catechiſme.*

In examining, firſt your Vſher or Seniors of each fourme may heare that euery one can ſay. Afterwards, you hauing all ſet before you, may poaſe whom you ſuſpect moſt careleſſe.

1 Whether they can anſwer the queſtions.

2 In demanding euery queſtion againe, to ſtand a little on it, to make it ſo plaine and eaſie, as the leaſt child amongſt them may vnderſtand euery word which hath any hardneſſe in it, and the force of it.

Let the manner of the poaſing be as I ſhewed for the Accedence. The more plainly the queſtion is drawne out of the very words of the booke, and into the moe ſhort queſtions it is diuided, and alſo examined backward and forward, the

ſooner

ſooner a great deale they will vnderſtand it, and better remember it.

Herein alſo to vſe all diligence to apply euery piece vnto them, to whet it vpon them, to worke holy affections in them; that each may learne to feare the Lord and walke in all his commandements. For, being in their hearts and practice, it will be more firmely kept. This alſo muſt be remembred for all that followeth.

Taking notes, or writing ſermons.

2 For the Sabbaths and other dayes when there is any Sermon, cauſe euery one to learne ſomething at the Sermons.

1 The very loweſt to bring ſome notes, at leaſt three or foure. If they can, to learne them by their owne marking; if not, to get other of their fellowes, to teach them ſome ſhort leſſons after. As thus: Without God we can doe nothing. All good gifts are from God: or the like ſhort ſentences; not to ouer-load them at the firſt.

To this end, that the Monitours ſee, 1 That all be moſt attentiue to the Preacher.

2 All who can write to take notes.

2 That all thoſe who can write any thing, or do but begin to write ioyning hand, doe euery one write ſome ſuch notes, or at leaſt to get them written, ſome fiue or ſixe or moe as they can, as I ſaid, to be able to repeat them without book, as their other little fellowes.

Caueat of any noiſe or diſorder in gathering notes.

But herein there muſt be great care by the Monitours, that they trouble not their fellowes, nor the congregation, in asking notes, or ſtirring out of their places to ſeeke of one another, or any other diſorder; but to aske them after they are come forth of the Church, and get them written then.

3 The higher to ſet downe parts of the Sermon more orderly.

3 For thoſe who haue been longer practiſed herein, to ſet downe, 1 The Text, or a part of it. 2 To marke as neere as they can, and ſet downe euery doctrine, and what prooſes they can, the reaſons and the vſes of them.

4 In all the higheſt fourmes to ſet down all the ſubſtance exactly.

4 In the higheſt fourmes, cauſe them to ſet downe all the Sermons. As Text, diuiſion, expoſition, or meaning, doctrines, and how the ſeuerall doctrines were gathered, all the prooſes, reaſons, vſes, applications. I meane all the ſubſtance and

and effect of the Sermons: for learning is not ſo much ſeen, in ſetting downe the words, as the ſubſtance.

☞ *Manner of noting, for helping vnderſtanding and memory.*

And alſo for further directing them, and better helping their vnderſtanding and memories, for the repetition thereof; cauſe them to leaue ſpaces betweene euery part, and where need is, to diuide them with lines. So alſo to diſtinguiſh the ſeuerall parts by letters or figures, and ſetting the ſumme of euery thing in the Margent ouer-againſt each matter in a word or two. As Text, Diuiſion, Summe.

☞ *Helps for memory in the Margent, and for vnderſtanding.*

Firſt Obſeruation, or firſt Doctrine, Proofes, Reaſons 1. 2. 3. Vſes 1. 2. 3. So the ſecond Obſeruation or Doctrine, Proofes, Reaſons, &c. ſo throughout. Or what method ſo euer the Preacher doth vſe, to follow the parts after the ſame manner, ſo well as they can.

☞ *To leaue good Margents.*

Direct them to leaue good Margents for theſe purpoſes: and ſo ſoone as euer the Preacher quotes any Scripture, as he nameth it, to ſet it in the Margent againſt the place, leſt it ſlip out of memory.

To ſet downe quotations as they are ſpoken.

To ſet downe the heads of all in the Margents after.

And preſently after the Sermon is done, to runne ouer all againe, correcting it, and ſetting downe the ſumme of euery chiefe head, faire and diſtinctly in the Margent ouer-againſt the place, if his leiſure will ſuffer.

Benefit of this.

By this helpe they will be able to vnderſtand, and make a repetition of the Sermon, with a very little meditation; yea to doe it with admiration for children.

To turne it after into Latine for the next dayes exerciſe.

After all theſe, you may (if you thinke good) cauſe them the next morning, to tranſlate it into a good Latine ſtile, in ſtead of their exerciſe the next day (I meane, ſo many of them as write Latine) or ſome little piece of it according to their ability.

☞ *Or to reade it into Latine* ex tempore.

Or rather, (becauſe of the lacke of time, to examine what euery one hath written) to ſee how they are able out of the Engliſh, to reade that which they haue written, into Latine, *ex tempore*, each of them reading his piece in order, and helping others to giue better phraſe and more variety, for euery difficult word; and ſo to runne thorow the whole.

This

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This I finde that they will begin to do, after that they haue been exerciſed in making Latine a tweluemoneth or two, if they haue bin rightly entred, and well exerciſed in *Sententiæ Pueriles*; eſpecially in the diuine ſentences in the end therof, and in *Corderius* with other books & exerciſes noted before, chiefly by the practice of reading out of the tranſlations.

Experience how ſoone they will doe this.

Spoud. But when would you examine theſe?

Examining the Sermons.

Phil. For the reading into Latine, I would haue it done the next day at nine of the clocke, for their exerciſe, or at their entrance after dinner; that ſo they might haue ſome meete time to meditate of it before: and for examining of it in Engliſh, to doe it at night before their breaking vp, amongſt them all ſhortly, or before dinner.

One to make a ſhort rehearſall of the whole firſt.

Herein alſo ſome one of the higher fourmes might be appointed in order to make a repetition of the whole Sermon without book, according as I ſhewed the manner of ſetting it down; rehearſing the ſeuerall parts ſo diſtinctly & briefly, as the reſt attending may the better conceiue of the whole, and not exceed the ſpace of a quarter of an houre.

To aske queſtions of all things difficult.

After the repetition of it, if leiſure ſerue, the Maſter may aske amongſt the higheſt ſome few queſtions, of whatſoeuer points might ſeeme difficult in the Sermon: for by queſtions, as I haue ſaid, they will come to vnderſtand any thing.

To cauſe the leaſt and all ſorts to repeat their notes.

Next to appoſe amongſt the loweſt, where he thinkes good, what notes they took of the Sermons, and cauſe them to pronounce them; and in appoaſing to cauſe them to vnderſtand, by applying all things to them in a word or two. Thus to goe thorow as time ſhall permit.

Spoud. This ſtrict examining will be a good meanes to make them attentiue.

Benefit of ſtrict examining.

Phil. It will indeed; ſo as you ſhall ſee them to increaſe in knowledge and vnderſtanding aboue your expectation: And beſides it will keepe them from playing, talking, ſleeping, and all other diſorders in the Church. To this end therefore poaſe diligently, all thoſe whom you obſerue or ſuſpect moſt negligent, as I haue aduiſed: then you ſhall haue them to attend heedfully.

Spond. But how will you cauſe them to be able ſo to repeat the Sermon? Me thinkes that ſhould be very difficult.

How they may be able to repeate the whole ſermons without booke.

Phil. The ſchollers will do it very readily, where the Preachers keep any good order; when they haue ſo noted euery thing as I directed before, and ſet downe the ſumme in the margent. For then, firſt meditating the text to haue it perfect: ſecondly, meditating the margents to get the ſumme of all into their heads, and the manner how it ſtands: thirdly, obſeruing how many doctrines were gathered, and how, what prooſes, how many reaſons and vſes of euery doctrine; they will ſoone both conceiue it, and be able to deliuer it with much facilitie after a little practice.

Principall helpes for it.

But herein the principall helpes are vnderſtanding, by getting the ſummes, and margents; obſeruing the order, and conſtant practice. Vnderſtanding will bring words: practice perfection.

☞ *Helpe of notes for aſſurance.*

If thoſe who are weaker or more timorous, haue their notes lying open before them, to caſt their eye vpon them here or there where they ſtick, it ſhall much embolden them, and fit them after to make vſe of ſhort notes of any thing: I meane of the briefe ſumme of that which they ſhall deliuer.

Spond. Theſe are ſurely very good exerciſes for the Saturday for catechizing, and the dayes after the Sermons for repeating of the Sermons: but would you haue no exerciſes of religion at all in the other dayes of the weeke?

Phil. Yes. As there is no day but it is the Lords, and therefore it & all our labours to be conſecrated to him by a morning and euening ſacrifice, I meane prayer and thankſgiuing morning and euening; ſo there would no day be ſuffered to paſſe ouer, wherein there ſhould not be ſome ſhort exerciſe or leſſon of religion: which is both the chiefe end of all other our ſtudies, and alſo that, whereby all the reſt are ſanctified. And to this end, one quarter of an houre or more might be taken euery euening before prayer, though they were kept ſo much the longer, that it might not hinder

der any other of their daily ſtudies: Although in this, no loſſe will euer be found, to any other ſtudy, but the Lord will bleſſe ſo much the more; That alſo to be in ſuch a courſe as none could any way diſlike, and which of all other might be both moſt ſure and profitable.

Spoud. What ſuch a courſe can you find which is ſo profitable, and which all muſt needs ſo approue of, which might be ſo ſhort?

Phil. To goe thorow the Hiſtory of the Bible, euery day a hiſtorie, or ſome piece of a hiſtorie: I meane, ſome few queſtions of it in order, as the time will permit.

Euery night to goe thorow a piece of the hiſtory of the Bible.

To this purpoſe, there is a little booke called the Hiſtory of the Bible, gathered by M. *Paget*: wherein if you cauſe them to prouide againſt euery night a ſide of a leafe, or as you ſhall think meet, of the moſt eaſie and plaine queſtions; and to examine them after the manner of examining the Catechiſme; you ſhall ſee them to profit much, both for the eaſineſſe of the hiſtory, and the delight which children will take therein.

Manner of examining the Hiſtory.

Wherein alſo if firſt you ſhall ſhew them, or aske them what vertues are commended in that Hiſtory; what vices are condemned; or what generals they could gather out of that particular; or what examples they haue againſt ſuch vices, or for ſuch vertues; and thus examine them after the ſame maner, ſo going ouer and ouer as the time permits, you ſhall ſee them come on according to your deſire.

Spoud. But me thinks that you would not haue them to take euery queſtion in that booke before them.

Not to trouble them with euery queſtion.

Phil. No: I would haue onely thoſe Hiſtories which are moſt familiar for children to vnderſtand, and moſt to edification; and ſo thoſe queſtions only to be choſen. There are ſundry concerning the Leuiticall lawes, which are beyond their conceit, and ſo in diuers other parts. For that ſhould euer be kept in memory, that things well vnderſtood are euer moſt ſoon learned and moſt firmly kept: and we ſhould euer be afraid to diſcourage our children by the difficulty of any thing.

Spoud. It is true indeed. And moreouer, howſoeuer it is moſt certaine that all holy Scripture is profitable, and all to be knowne: yet ſome parts are more eaſie, and as milke, meet for the weakeſt and youngeſt children to be taught, and which they may vnderſtand and conceiue of eaſily; others are as ſtronger meate, and more obſcure, wherewith they are to be acquainted after. But as in all other learning, ſo it is here, euery thing is to be learned in the right place. The more plaine and eaſie queſtions and places will ſtill be expounders and maſters to the more hard and obſcure.

Obiection, concerning them who would not haue their children taught any religion.

But yet, howſoeuer I like very well of all this, you know that there are ſome who would not haue their children to be taught any religion, nor to meddle with it at all.

Phil. There cannot be any ſuch who either loue or know the Goſpell of Chriſt, or regard their owne ſaluation, or the ſauing of their children.

The reſt are to be pitied and prayed for, rather then to be anſwered.

The Popiſh ſort know the neceſſitie hereof: and therefore they labour principally to corrupt the youth, and offer their paines freely to that end. They ſhall be the Iudges of all ſuch.

Spoud. But it will take vp ouer-much time from their other learning.

How to deale that this may not hinder any other learning.

Phil. I directed you how to cut off all ſuch exceptions: I would take the time to that purpoſe ouer and beſide their ordinarie. It is but mine owne labour, for a quarter or halfe an houre in the day at the moſt, keeping them a little longer; although if it ſhould be part of the ſchoole time, there would neuer be found any loſſe therein.

Spoud. But how will you teach your children ciuility and good manners? which is principally required in Schollers.

How to teach the ſcholl'ers ciuility.

Phil. Religion will teach them manners: As they grow in it, ſo they will alſo in all ciuill and good behauiour. The Word of the Lord is the rule and ground of all, to frame their manners by; that is therefore the firſt and principall meanes.

Secondly,

Secondly, out of their Authors which they reade, you may ſtill take occaſion to teach them manners; ſome of their Treatiſes being written of purpoſe to that end: as *Qui mihi, Sententiæ pueriles, Cato, Tullies* Offices, &c.

For the carriage of Youth, according to the ciuility vſed in our time, and for the whole courſe of framing their manners in the moſt commendable ſort, there is a little booke tranſlated out of French, called The Shoole of good manners, or The new Schoole of Vertue, teaching Youth how they ought to behaue themſelues in all companies, times, and places. It is a booke moſt eaſie and plaine, meet both for Maſters and Schollers to be acquainted with, to frame all according vnto it; vnleſſe in any particular the cuſtome of the place require otherwiſe.

The Schoole of good manners, or The new Schoole of vertue for ciuilitie.

Spoud. How would you haue the children acquainted with this?

Phil. The Maſter ſometimes in ſtead of the Hiſtory, or if he will (at ſome other times) might reade it ouer vnto them all, a leafe or two at a time, and after to examine it amongſt them. It is ſo plaine, that they will eaſily vnderſtand it.

Spoud. But if I could thus teach them Religion, and Latine all vnder one; it were a moſt happy thing, and I ſhould cut off all quarrell and exception.

Phil. I will ſhew you how you may doe it. Cauſe your Schollers to reade you a Chapter of the New Teſtament, or apiece of a Chapter, as time will permit, about twenty verſes at a time, in ſtead of the Hiſtory mentioned. One night to reade it out of the Latine into Engliſh; reading firſt a verſe or a ſentence in Latine to a Comma, or a full point, as they can: then Engliſh that, not as conſtruing it, but as reading it into good Engliſh; ſo throughout: the next night to reede the ſame ouer againe forth of an Engliſh Teſtament, into the ſame Latine backe againe.

How to teach Religion and Latine all vnder one, by reading each night a piece of a Chapter. Practiſe this conſtantly and carefully, and try the experience of Gods bleſſing in it.

Thus euery one of thoſe who are able, to reade in order, each night; all the reſt to looke on their owne Teſtaments, Engliſh, Latine, or Greeke, or to harken. Let them beginne at the Goſpell of *Iohn*, as was aduiſed

for the Greeke, as being moſt eaſie; or as *Matthew*, if you pleaſe; and you ſhall ſoone finde that through the familiarneſſe of the matter, they will ſo come on both wayes (both in reading the Latine into Engliſh, and Engliſh into Latine) as your ſelfe will maruell at, and their parents will reioyce in; and acknowledge themſelues bound vnto you for to ſee their little ones to be able to reade the Teſtament into Latine.

Beſides that, it will be alſo a notable preparatiue to learne the Greeke Teſtament, when they are ſo well acquainted with the Engliſh and Latine before.

Spoud. But what Latine tranſlation would you vſe?

Phil. Such as my Schollers haue: *Eraſmus* or *Beza*; but chiefly *Beza*, as the more pure phraſe, and more fully expreſſing the ſenſe and drift of the Holy Ghoſt. Therein your ſelfe, or your Schollers marking the peculiar Latine phraſes, when they reade firſt forth of the Latine into the Engliſh, they will be able of themſelues (when they reade them the ſecond time forth of the Engliſh into Latine) to giue the ſame phraſes againe, and to imprint them for euer.

Spoud. But what time ſhould I haue then for the Hiſtory of the Bible, that little booke which you mentioned; whereof muſt needs be very ſingular vſe? would you haue me to omit it?

When the Hiſtory to be repeated.

Phil. No, in no caſe: one quarter of an houre ſpent in examining it before prayers in the forenoone, a ſide or a leafe at a time (as I ſaid) may ſerue for that; and another quarter or not much more, before prayers at the breaking vp at euening for this; and ſo neither to loſe time, nor to omit any thing neceſſary for their happy growth herein. In this reading of the Chapters ſo, you ſhall finde that they will get as much Latine, and goe on as faſt as in any other exerciſe whatſoeuer; and alſo will do it with eaſe, when they haue beene firſt well trained vp in the Grammaticall tranſlations, and that each knoweth his night, to looke to it aforehand.

Spoud.

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Spoud. But at this kinde of reading the Chapter, the leſſer ſort which vnderſtand no Latine, will get no good.

Phil. Yes very much. If after that the Chapter is read, you vſe but to examine ſome two or three, as time will permit; asking them what they remember of that which was read, or how much they can repeat without booke of it: you ſhall ſee that in ſhort time they will ſo marke, or ſo looke to it afore-hand, as they will (almoſt any of them) repeate you a verſe or two apiece. If you vſe to appoſe ordinarily for example, ſome one whom you know can repeate a great deale, it will much prouoke the reſt, to marke and take paines; and eſpecially if (as in other things) you vſe to appoſe aduerſaries, whether can repeate the more. And thus much for that, how they may get Religion and Latine together.

How all the leaſt may profitably reading of the Chapter.

CHAP. XXIII.

How to vnderſtand and remember any Morall matter.

Spoud.

YEt one other point remaineth, which is of great vſe, and very fit to be asked here; how children may be made to vnderſtand, and conceiue of any ordinary matter meete for them? as the points of the Sermons, the Hiſtory of the Bible: for euen moſt of theſe things may ſeeme to be aboue childrens capacities; and I ſee vnderſtanding to be the life and ſubſtance of all.

Phil. This point hath beene taught throughout in part: but this I ſay vnto you againe, and you ſhall finde it moſt true; that for any one who would conceiue of any long ſentence and remember it, let him diuide it into as many ſhort queſtions as he can, and anſwer them (though cloſely) in his minde; it ſhall giue a great light. So do with your

A principall help of vnderſtanding, how to make children to vnderſtand any thing, and remember.

ſchollers in any thing which you would haue them to vnderſtand: diuide the long queſtion or ſentence into many ſhort ones; by the ſhort, they will vnderſtand and conceiue of the long. I ſhewed the manner in examining young ſchollers, at *In Speech*, and in *Sententiæ Pueriles*.

For other helpes; as for marking the ſumme and drift of euery thing, and alſo for obſeruing what goeth before, what followeth after, the propriety of words, thoſe circumſtances of examining and vnderſtanding, caſting the words into the naturall order, and the like: I referre you to the Chapter of conſtruing *extempore*; where theſe things are handled at large.

Spond. Yet for my further direction, giue me one enſample in a ſentence, in the ſtory of the Bible, becauſe we were ſpeaking of that laſt, and how to teach children to vnderſtand that. I take it there is the like reaſon in the Latine, and in all things.

Phil. There is indeed the ſame reaſon. I will giue you an inſtance in a ſentence or two in the firſt Chapter in *Geneſis*: and the rather, becauſe this is vſed by many, to cauſe children to reade a Chapter of the Bible, and then to aske ſome queſtions out of that. For example:

Examples of asking queſtions, to helpe vnderſtanding.

1 In the beginning God created the heauen and the earth.

2 And the earth was without forme and voide, and darkneſſe was vpon the face of the deepe, and the Spirit of God moued vpon the Waters.

3 Then God ſaid; Let there be light, and there was light, &c.

I would propound my queſtions thus, ſundry wayes, out of the words, and that they may anſwer directly in the very words:

Q. What did God in the beginning?

A. He created heauen and earth.

Q. When did God create heauen and earth?

A. In the beginning.

Q. Were not heauen and earth alwayes?

A. No;

A. No; God created them.
Q. What a one was the earth?
A. The earth was without forme or faſhion.
Q. Had it any thing in it?
A. No; it was voide or waſte.
Q. Was there nothing vpon it?
A. Yes; darkneſſe was vpon the deepe.
Q. Was there nothing elſe mouing?
A. Yes; the Spirit of God moued on the Waters.
Q. What ſaid God then?
A. Let there be light.
Q. Was there light as he commanded?
A. Yes; there was light.
Q. Was there no light before?
A. No; God commanding created it: there was nothing but darkneſſe before: darkneſſe was vpon the deepe.

Theſe queſtions and anſwers ariſe directly out of the words; and are the ſame in effect with thoſe in the little booke, called the Hiſtory.

Spond. Theſe verily giue a great light, and are maruellous eaſie, and do cauſe that a child may conceiue and carry away moſt of them; whereas reading them ouer, he marked little in them. But yet here are ſome things darke, and ouer-hard for children to vnderſtand: as, what is meant by created, by the deep, and the mouing of the Spirit vpon the waters, &c.

Phil. It is true; but yet by this meanes a childe ſhall haue a great light and helpe for vnderſtanding, conceit and memory in moſt. And for thoſe things which remaine obſcure, the learner is to marke them out, and inquire them of others, or of the notes and ſhort Commentaries vpon them, and ſo by the other helpes mentioned: and eſpecially conſidering the drift of the Holy Ghoſt, and comparing with more plaine places where like phraſes are vſed. But here it ſhall be the ſafeſt, in poaſing to aske thoſe things which ariſe clearely and naturally out of the words, and may be fully vnderſtood; to omit the reſt vntill God ſhall make them as euident. The eaſieſt being firſt learned perfectly, the reſt

Theſe ſhort queſtions giue a great light to harder points, how they are to be vnderſtood.

reſt will come in their time, and the fruit according to your deſire.

Helpe in priuate reading. And let me tell you this for your owne benefit: In your priuate reading Scriptures, or other bookes, where you would fully vnderſtand and lay vp, vſe thus to reſolue by queſtions and anſwers in your minde; and then tell me what you do finde. The benefit which I doe conceiue of it, makes me bold thus to aduiſe you: but this by the way.

Spoud. Thus you will binde me vnto you for euer, in directing me in euery thing, ſo plainly and ſo eaſily; and not only for my children, and how to do them all this good, but euen for mine owne priuate. Though I cannot require you, yet the high God, who hath giuen you this heart, and who neuer forgets the leaſt part of the labour or loue which any of his ſeruants ſhall ſhew to his neme, he will certainly reward it.

Thus haue we gone thorow all the maine and principall matters concerning this our function, for all parts and exerciſes of learning, which I do remember; ſo farre as doe belong to our calling: ſo that now I ſhould leaue off from hindering or troubling you any further. Yet neuertheleſſe, whereas I remember that you ſaid, that God might direct this our conference, not only to our own priuate benefit, but alſo to the benefit of many thouſand other; and verily I ſee that he may turne it to a perpetuall bleſſing: giue me leaue to propound ſome other doubts, to the very ſame purpoſe, to remoue whatſoeuer may hinder or bring ſcruple to any, and to ſupply what yet may ſeeme wanting or hard to be effected.

Phil. Goe on, I pray you: I ſhall reſolue you in all, according to my poore abilitie, as I haue in the reſt. Now indeede we haue a fit time: and God knoweth whether euer we ſhall haue the like opportunity againe. Therefore propound whatſoeuer may tend hereunto.

CHAP.

CHAP. XXIIII.

Some things neceſſary to be knowne, for the better attaining of all the parts of Learning mentioned.

1 *How the Schoolemaſter ſhould be qualified.*

Spond.

MY firſt queſtion ſhall be this: How you would haue your Schoolemaſter qualified, to be able to doe all theſe in this manner: he had not neede to be euery ordinary man. *How the Schoolmaſter ſhould be qualified.*

Phil. I will anſwer you, how I thinke it neceſſary, that the Schoolemaſter ſhould be qualified.

1 To be ſuch a one as is ſufficient to direct his Schollers in the things mentioned, or in better; according as the learning of his Schollers ſhall require: or at leaſt ſuch a one as is tractable, and not conceited, though his ability be the meaner; and who will willingly vſe any helpe or direction, to fit him hereunto. Neither is there any thing here, but that any one meete to be admitted to that place, may by his labour and diligence (following but euen this direction) attaine vnto in ſhort time, through the bleſſing of God. 1 *Sufficient to direct his Schollers.* *Or, tractable.*

2 He muſt reſolue to be painfull and conſtant in the beſt courſes; of conſcience, to doe a ſpeciall ſeruice to God in his place: to be alwayes vpon his worke, during ſchoole times; neuer abſent from his place or office more then vpon vrgent neceſſitie. 2 *Painfull and conſtant of conſcience to God.*

To caſt aſide all other ſtudies for the time of his ſchoole, I meane in the greater Grammar ſchooles: his eye to be on euery one and their behauiours, and that nothing bee *To caſt off all other ſtudies for ſchool times.*

wanting

wanting to them: his minde vpon their taskes and profiting;

Not to poſte ouer the truſt to others.

not poſting ouer the truſt to others, for hearing parts or Lectures, or examining exerciſes, ſo farre as his owne leiſure will ſerue. For he ſhall ſenſibly diſcerne a neglect, euen in the beſt, where they haue any hope to eſcape the Maſters owne view. One day omitted ſhall make them worſe two dayes after. The Maſters eye muſt feede the horſe: therefore where he is compelled to vſe the help of ſome ſchollers, he is to ſee that they deale faithfully, and to take ſome ſhort tryall of them after.

3 *Of a louing diſpoſition to incourage all by praiſe and rewards.*

3 He ſhould be of a louing and gentle diſpoſition with grauitie; or ſuch a one as will frame himſelfe vnto it; and to incourage his ſchollers by due praiſe, rewards, and an honeſt emulation; who alſo diſlikes vtterly all ſeuerity, more then for neceſſity: yet ſo, as that he be quicke and cheerefull to put life into all, and who cannot indure to ſee ſluggiſhneſſe or idleneſſe in any, much leſſe any vngraciouſneſſe; and therefore can vſe alſo not onely ſharpeneſſe, but euen ſeuerity with diſcretion where neede is.

4 *A godly man and of good carriage. To ſeek to gaine and maintaine his authority, and how.*

4 He ought to be a godly man, of a good carriage in all his conuerſation, to gaine loue and reuerence thereby. And therefore to auoide carefully all lightneſſe, and ouermuch familiarity with boyes, or whatſoeuer may diminiſh his eſtimation and authority. And alſo to the end that God may grace him with authoritie, to aime in all his labour, not at his owne priuate gaine or credit; but how he may moſt honour God in his place, doe the beſt ſeruice to his Church, and moſt profit the children committed to him. To expect the bleſſing of his labours onely from the Lord, and to aſcribe all the praiſe vnto him alone. Thus to ſerue forth his time, ſo long as he remaines therein, that he may be euer acceptable vnto the Lord, looking (as was ſaid) for his chiefe reward from him.

Spond. Indeed Sir, ſuch a man cannot doubt of a bleſſing, and a reward from the Lord: yet neuertheleſſe he had neede of good helpe, and alſo to be well rewarded and incouraged from men, at leaſt by them with whoſe children

dren he takes theſe paines. You thinke it then neceſſarie that he ſhould haue an Vſher: I pray you let me heare your iudgement of this, and what a one you would haue his Vſher to be.

CHAP. XXV.

Of the Vſher and his Office.

Phil.

TO anſwer your queſtions, and firſt for an Vſher. I thinke it moſt neceſſarie, that in all greater ſchooles, where an Vſher can be had, there be prouiſion for one Vſher or moe, according to the number of the ſchollers; that the burden may be diuided equally amongſt them. As *Iethro* exhorted *Moſes* concerning the Magiſtracie; wherein he was ouertoiled, and the iudgement of the people much hindred for lacke of helpe; that therefore there ſhould be prouiſion of helpers made: ſo is it as requiſite here. *An Vſher neceſſary in all greater ſchooles.* *To diuide the burden.*

That ſo the Maſter may imploy his paines principally amongſt the chiefe; as the Vſher doth amongſt the lower. For otherwiſe, when the Maſter is compelled to diuide his paines both amongſt little and great, he may much ouerweary himſelfe, and yet not be able to doe that good with any, which he might haue done hauing helpe. *Euill of lacke of an Vſher.*

Hence alſo it ſhall come to paſſe, that another Schoolemaſter who hath but two or three of the chiefe fourmes only vnder him, ſhall haue his ſchollers farre to excell his, who is troubled with all; though the other neither take halfe the paines, nor obſerue ſo good orders. Beſides, that he who hath the care of all, can haue no leiſure nor opportunity to furniſh himſelfe more and more for the better profiting and growth of the higheſt, nor for any other ſtudy to anſwer the

expectation

The Maſter burdened with all, is as the husband man ouercharged with more then he can compaſſe.

expectation of his place. In this caſe as we ſee in husbandry; where the meaneſt and moſt vnskilfull husband hauing but a little husbandry to follow, which he is able to compaſſe throughly, goeth ordinarily beyond the moſt skilfull being ouercharged, though he toyle neuer ſo hard, and weary himſelfe neuer ſo much.

Supply by ſchollers not ſufficient.

And howſoeuer wiſe order and policy may much helpe, to the ſupply of the want of an Vsher, by meanes of ſome of the Schollers: yet it ſhall not be comparable to that good which may be done by a ſufficient Vsher, becauſe of his ſtayednesſe and authority; neither without ſome hinderance to thoſe ſchollers, who are ſo imployed.

Beſides this, in the abſence of the Maſter (which ſometimes will neceſſarily fall out) how hard a thing it is to keepe children in any awe without an Vsher (when boyes are to be gouerned by boyes) euery man knoweth; what inconueniences alſo come of it, and ſpecially what diſcredit to the ſchoole. And thus much for the neceſſitie of an Vsher.

Sufficiencie of the Vsher.

Now for the ſufficiency of the Vsher, it would be ſuch, as that he ſhould be able in ſome good ſort to ſupply the Maſters abſence; or that he be ſuch a one, as who will willingly take any paines, and follow any good direction to fit himſelfe for his place.

To be at the Maſters command.

For his ſubmiſſion, he ſhould be alwayes at the Maſters command, in all things in the ſchoole, euer to ſupply the Maſters abſence, as need ſhall require; and to ſee that there be no intermiſſion, or loytering in any fourme, if the Maſter be away: but that euery one doe goe on in his place. Yet a wary care muſt be had, that he be vſed with reſpect by the Maſter, and alſo the ſchollers, to maintaine and increaſe his authoritie, to auoid all diſgrace and contempt.

To be vſed with reſpect.

Not to meddle with correcting the higheſt.

Alſo, for the auoiding of all repining and malice againſt him, there would be this caueat; that he doe not take vpon him the correction of thoſe which are vnder the Maſter; without a ſpeciall charge, or ſome extraordinary occaſion.

And

THE GRAMMAR SCHOOLE.

And to ſpeake further what I thinke in this caſe; That although I would haue the Vſher to haue authority to correct any vnder him, or others alſo, need ſo requiring in the Maſters abſence, and all the Schollers to know ſo much: Yet he ſhould not vſe that authoritie, no not in correcting thoſe vnder himſelfe, vnleſſe very ſparingly, but rather of himſelfe, and in his own diſcretion, to referre or to put them vp to the Maſter; ſo to keepe the ſchollers from that ſtomaking and complaints which will be made againſt him to the Parents, and otherwiſe, doe he what he can to preuent it: vnleſſe it be where the Vſher teacheth in a place ſeparate from the Maſter; there he is of neceſſity to vſe correction, though with great diſcretion, and ſo ſeldome as may be. Experience alſo ſheweth, that the ſchollers will much more willingly and ſubmiſſly take correction of the Maſter without the leaſt repining. Neither need this correction to be ſo great, as to trouble the Maſter very much, if right gouernment be vſed.

It were the beſt if the Vſher medled with no correction at all, vnleſſe in the Maſters abſence.

All this muſt be ordered by the diſcretion of the wiſe Maſter, ſo as they may ſtand in awe of the Vſher: otherwiſe little good will be done.

The principall office and imploiment of the Vſher, where there is but one, ſhould be, for all vnder conſtruction, and the enterers into it, to prepare and fit them for the Maſter, to lay a moſt ſure foundation amongſt them; to traine them vp to the Maſters hand; and ſo to make them exceeding perfect in all the firſt grounds, that they may goe on with eaſe and cheerefulneſſe, when they come vnder the Maſter.

The Vſhers principall imployment with the younger, to train them vp for the Maſter.

Alſo to the end that the Vſher be not a meanes of the negligence of the Maſter, but to preuent that, and a number of inconueniences, and alſo to tye both Vſher and Schollers, to perpetuall diligence and care; and withall, that the Maſter may haue an aſſured comfort in the profiting of his Schollers, and boldneſſe againſt the accuſations of any malicious party: this ſhall be very requiſite, that the Maſter goe ouer all once in the day (if he can poſſibly) to ſee what they haue done,

To preuent all inconueniences by the Vſher.

done, and to examine ſome queſtions in each fourme of them vnder the Vſher, to make triall in ſome part of that which they haue learned that day, how well they haue done it; or at leaſt amongſt ſome of them where there are many. This account will inforce all, both Vſher and Schollers, to a very heedfull care. It may be ſhorter or longer, as time and occaſions permit.

CHAP. XXVI.

Helps in the Schoole.

Spond.

Helpes beſides the Vſher.

BVt be it ſo, that you be deſtitute of an Vſher; or hauing an Vſher, yet your number is ſo many, as you are not able to goe thorow them all, in that ſort that were meete: what helpe would you vſe then?

Phil. My helpes are of two ſorts; generall or particular. My generall helpes which are common to all ſchooles, euen where there are Vſhers, are theſe:

1 Helpe in ſchooles, ſeuneſſe of the fourmes.

1 That which was noted amongſt the generall obſeruations; to haue all my ſchoole ſorted into fourmes or *Claſſes*, and thoſe ſo few as may be: though twenty in a fourme or moe, the better, as was ſaid; and my fourmes diuided into equall parts. This ſhall gaine one halfe of time, for the reaſons there mentioned.

2 Seniors in each fourme.

2 In euery fourme this may be a notable helpe, that the two or foure Seniors in each fourme, be as Vſhers in that fourme, for ouerſeeing, directing, examining, and fitting the reſt euery way before they come to ſay; and ſo for ouer-ſeeing the exerciſes.

Alſo in ſtraight of time, to ſtand forth before the reſt, and to heare them. The Maſter to haue an eye and ſee carefully that they deale faithfully, and make ſome ſhort examination

mination after. And in all lectures thoſe two Seniors to be blamed principally for the negligence of their ſides, and contrarily to be commended for their diligence. This may be a ſecond and a very great helpe: like as it is in an army, where they haue their vnder-officers for hundreths or for tens; as *Decuriones, Centuriones, &c.* for the ſpeciall gouernment of all vnder them. Theſe who thus take moſt paines with the reſt, ſhall ſtill euer keep to be the beſt of the fourmes.

A third might be added: which is Authority and good Gouernment, which indeed is aboue all. But of that it will be fitter to ſpeake by it ſelfe. 3 *Authority.*

The particular helpe where either an Vſher is wanting, or elſe is not ſufficient, is by a Subdoctor, one or moe, according to the number of the ſchollers. The Subdoctor is to be appointed out of all your higheſt fourmes, euery one to be his day in ſtead of an Vſher, to doe thoſe things which the Vſher ſhould, according to their abilities; and ſo to obſerue the behauiour of all vnder them. *Particular help, Subdoctor in place of the Vſher, or where the Vſher is not ſufficient.*

Spoud. Theſe cannot but be very worthy helpes. But here I pray you reſolue me a doubt or two, ariſing hereon.

1 How will you diuide your ſchoole thus, and eſpecially your fourmes, for the appointing of your Seniors, that euery one in a fourme may be placed according to his learning? which I take to be very neceſſary; ſo as they ſhall not think, that any are preferred by the fauour of the Maſter: alſo that all may fit as Aduerſaries and fit matches, and ſo to haue ſides equally diuided, to doe all by that emulation, and honeſt ſtrift and contention, which you ſpake of.

Phil. For my fourmes, I would put ſo many in a fourme, as poſſibly can goe together, as was noted: the better will be continuall helpers to the other, and much draw on the worſe. *Sorting the fourmes ſo many together as may be.*

Secondly, for the diuiſion of my fourmes, and election of Seniors, I finde this the onely way to cut off all quarrelling, and to prouoke all to a continuall contention;

1 By voyces; all of a fourme to name who is the beſt

Choise and matching each fourme.

of their fourme, and ſo who is the beſt next him. Thoſe who haue the moſt voices, to be the two Seniours of the fourme. Theſe they will chooſe very certainly. Then to the end to make equall ſides; let the ſecond or Iunior of thoſe two ſo choſen, call vnto himſelfe the beſt which he can, to make his ſide.

After that, let the firſt chooſe the beſt next; then after, the ſecond & his fellow, to chooſe the beſt next to them againe: And thus to goe thorow chooſing, vntill they haue choſen all the fourme. The two Seniours, I ſay, to be choſen by election of the whole fourme: then they two to chooſe, or call the reſt of the fourme by equall election; the Iunior chooſing firſt, and ſo to goe by courſe: If the Senior ſhould chooſe firſt, then his ſide would euer be the better; which by the Iunior chooſing firſt is preuented.

☞ *Benefits of this election.*

By this meanes you ſhall find that they will chooſe very equally, and without partiality, to the end that each may haue the beſt fellowes; euen as gameſters will do at matches in ſhooting, bowling, or the like: and euery match ſhall be very equall, or ſmall difference amongſt them.

Alſo hereby all mutterings ſhall be cut off, whereby ſome kinde boyes will be whiſpering to their Parents, that their Maſter doth not regard nor loue them, but prefers others before them. Thus alſo the painfull ſhall be incouraged, when they finde themſelues preferred by the iudgement of all their fellowes; and each made to ſtriue daily to be as good as his match or aduerſarie, and for the credit of their ſide: and finally, they will labour that they may be preferred at the next election; or at leaſt, not be put downe with diſgrace. This election would be made ofther amongſt the younger, as once in a moneth at leaſt; becauſe their diligence and quickneſſe will much alter: Amongſt the Senior fourmes once in a quarter may ſuffice; yet at the Maſters diſcretion.

Spoud. This election ſurely is moſt equall, and the benefits of it muſt needs be very great according to that which you haue ſaid; and chiefly to helpe as much as any one thing

thing to make the ſchoole to be indeed a pleaſant place of honeſt, ſcholler-like, ſweet and earneſt contention. But you ſpake of a third generall help, which might be added, which you ſaid was aboue all; to wit, good gouernment: of this I doe deſire to heare.

This a chiefe meanes to make the ſchoole Ludus literarius.

CHAP. XXVII.

Of gouernment and authoritie in Schooles.

Phil.

COncerning the gouernment of the ſchoole, of which you ſo deſire my ſentence; I doe indeede account it the helpe of helpes: as it is in all kinde of ſocieties; ſo principally in the ſchoole: out of which, all other good and ciuill ſocieties ſhould firſt proceed: To the end, that out of the ſchooles, and from the firſt yeeres, children may learne the benefit and bleſſing of good gouernment, and how euery one ought to doe his dutie in his place: and ſo from thence this good order and gouernment may be deriued into all places in ſome manner.

Gouernment the helpe of helpes.

This gouernment ought to be, 1. By maintaining authoritie, which is the very top of all gouernment; and is indeed a ſpeciall gift of God.

Authority the top of gouernment.

This authoritie muſt be maintained, as in the Magiſtrate, by his ſo carrying himſelfe, as being a certaine liuing law, or rather as in the place of God amongſt them; I meane, as one appointed of God, to ſee the moſt profitable courſes to be put in practice painfully, and conſtantly, for the ſpeedieſt furniſhing his ſchollers with the beſt learning & manners, to the greateſt good of the Schollers, Gods Church, and their Countrey.

Authority how to be maintained.

1 *By being a liuing law.*

2 It muſt be maintained by a moſt ſtrict execution of iuſtice,

2 *By moſt ſtrict executi-*

on of iuſtice in præmio. pœna.

iuſtice, in rewards and puniſhments. As *Solon* ſaid, that the Common-wealth was vpholden by two things; *præmio & pœna.* That the painfull and obedient be by all means countenanced, incouraged and preferred: the negligent, and any way diſobedient, be diſgraced, and diſcouraged in all their euill manners, vntill they frame themſelues to the diligence and obedience of the beſt.

Incouraging vertue. Diſcouraging vice. The euils of the contrary, & of partialitie.

Thus by the incouragement and commendation of vertue, and diſcountenancing of vice; you ſhall in time ouercome the moſt froward nature, and bring all into a cheerefull ſubmiſſion: Whereas of the contrary, dealing partially, or making no difference betweene the good and the bad, and much more diſcountenancing the painfull and toward, and countenancing or fauouring the idle and vngracious,

Obſerue this, and be warned.

you ſhall ſee all ouerturned: for who will not frame himſelfe to the lewdeſt, when it is all one vnto them, whatſoeuer they be? our corrupt natures being ſo prone vnto the worſt things.

3 By a demonſtration of conſcience and loue in all.

3 That in all their gouernment there be a true demonſtration of conſcience and loue, to doe all as of conſcience to God, and of loue to the children, for the perpetuall good of euery one; and in an indeuour and ſtudy to draw them on by loue, in an honeſt emulation, with due praiſe and rewards; abhorring cruelty, and auoiding ſeueritie (as was ſaid) more then of neceſſitie.

4 By being preſidents to the children, of all vertue.

4 By being Preſidents of all vertue to their children; and being as carefull in their owne places firſt, before the childrens eyes to do their duties, as they would haue their children to be in theirs. And ſo finally, by their holy and faithful carriage, to ſeeke that God may rule, and that the children may obey God: For then he will both bleſſe all their labors, and maintaine their authoritie.

Spond. Surely Sir, theſe are worthy meanes to maintaine authoritie: which vnleſſe it be preſerued inuiolable, all gouernment goeth downe. But I perceiue, you vtterly diſlike that extreme ſeueritie whereby all things are done in very many ſchooles, and the whole gouernment maintained only

ly by continuall and terrible whipping; becauſe you haue ſo oft mentioned it as with grieſe,

Phil. You ſhall finde that M. *Askam* doth as oft and more vehemently inueigh againſt it. For mine owne part I doe indeed altogether diſlike it, more then neceſſity inforceth: and I take it that I haue better grounds for my diſlike, then any one can haue to the contrary, euen from thoſe things which cannot be contradicted.

Extreme ſeuerities and whipping to be auoided in ſchooles, and all meanes vſed to preuent it.

1 By the example of God.

1 Wee are to imitate the Lord himſelfe; who though he be iuſtice it ſelfe, yet is euermore inclined vnto mercy, and doth not execute the ſeuerity and rigour of his iuſtice, when any other meanes can ſerue: who if he ſhould ſmite vs, euen the moſt vigilant of vs all, ſo oft as we offend, as many doe the children; which of vs could liue?

2 By the generall deſire of all wiſe parents, hauing naturall affections.

2 What father is there; nay which of vs is there who is a father, who would not haue our own children rather trained vp by all louing meanes of gentle incouragement, praiſe and faire dealing, then with buffeting and blowes, or continuall and cruell whipping, ſcorning, and reuiling? Or which of vs could but indure to ſee that indignitie done to our owne children, before our faces?

Now our gouernment and correction ought to be ſuch, as which the very parent being preſent (I meane the wiſe parent) might approoue; and for which we may euer haue comfort and boldneſſe, euen before the holy God. To this we are to ſtriue and contend alwayes, vntill at length we attaine vnto it.

3 By that which euery one of vs would haue done vnto our ſelues.

3 Which of vs is there that would willingly liue vnder ſuch a gouernment of any ſort, that our ſtate ſhould be as the people, vnder their Taske-Maſters in Egypt, that wee ſhould be ſmitten continually for euery little fault? and labour we neuer ſo much to doe our duties, yet ſtill we ſhould be beaten.

4 For the miſchiefes which follow exceſſe of feare, taking away all vnderſtanding and ſenſe from the wiſeſt.

4 Let euery mans experience teach whether extremitie or exceſſe of feare (which muſt needs follow vpon ſuch cruell and continuall beating and dulling) doth not depriue and robbe the minde of all the helpes which reaſon offers.

offers. So as that the minde running about that which it feares ſo much, forgets that which it ſhould wholly intend; whereby in timorous natures, you ſhall ſee ſome to ſtand as very ſotts, and ſenſeleſſe, through an apprehenſion of ſome extreme euill, or by extremity of feare; whereas they are otherwiſe as wiſe and learned as the beſt. Inſomuch as all deuices are to be vſed to rid children of that kind of ouerwhelming feare; and ſometimes correction for it, when this feare is without cauſe, and cannot be helped otherwiſe.

5 For the ſchollers to worke in them a loue of learning.

5 For the ſchollers themſelues; becauſe all things ſhould be done in the Schoole, ſo as to worke in the children a loue of learning, and alſo of their teachers: for that this loue is wel knowne to be the moſt effectuall meanes, to increaſe and nouriſh learning in them the faſteſt; and alſo that gouernment which conſiſts in loue, is euer the firmeſt.

Now this extreme whipping, all men know what a diſlike it breedeth in the children, both of the ſchoole, and of all learning, as that they will think themſelues very happy, if the parents will ſet them to any ſeruile or toiling buſineſſe, ſo that they may keep from ſchoole: And alſo it workes in them a ſecret hatred of their Maſters; according to the ſayings, *Quem metuunt, oderunt*: and, *Quem quiſq; odit, perijſe expetit*; whom men do feare with a ſlauiſh feare, them they hate, and wiſh in their hearts to ſee their death.

6 In regard of the Maſters to gaine hearts of children and parents.

6 In regard of the Maſters themſelues; becauſe by this milde and louing gouernment, they ſhall both haue the hearts and commendations of the children preſently, when they ſee in the Maſters the affections of fathers towards them; and alſo they will euer keep a ſweet and thankfull remembrance of them, all their life long: that euer when they haue occaſion to ſpeake of their Schoolemaſters, they will do it with reuerence, and praiſe God that euer they fell into the hands of ſuch Maſters: wheras of the contrary, they ſhall be ſure of the ſecret hate and complaints of the poore children preſently, where they dare ſpeake: and euer after when they come at their own liberty, they will then report as they haue found, and it may be, farreworſe: So that they can ne-

uer

uer ſpeake of their Maſter, but as of a thing which they abhorre: his name is as a curſe in their mouthes; many wiſhing they had neuer knowne him: For that then they had been Schollers, if they had not falne into the hands of ſo cruell Maſters.

7 And finnlly, becauſe in this louing, equall, milde and tender gouernment, the Maſters ſhall euer haue boldneſſe and comfort before the children, their parents, in their owne conſciences, and before God himſelfe: whereas in the cruell and vnmercifull tyrannie, they ſhall haue nothing but feare; feare of the children, feare of their parents, feare in their own conſciences, feare for the Lord who hath ſaid, that there ſhal be iudgement mercileſſe for them who ſhew no mercy; and ſo the conſcience being awaked, to haue nothing but feare round about, except the Lord doe grant vnfained repentance to eſcape thereby.

7 That Maſters may euer haue boldneſſe and comfort.

Spoud. I know not how to anſwer that which you ſay. The Lord be mercifull vnto vs all who are in this calling, euen for this ſinne: for it is no ſmall matter to moderate our paſſion, and our correction. When the parents and others looke for great things at our hands, and we find little good, and oft-times thoſe the worſt, whom we would faineſt haue to do the beſt: which of vs can herein iuſtifie our ſelues? But I pray you Sir, how would you haue our authority maintained, and iuſtice executed, which you ſo commend? You would haue correction vſed, and ſometimes ſharpneſſe too; as I obſerued in your ſpeech for your Schoolemaſter. How would you haue the iuſtice, *in premio & pœna*, in rewards and puniſhments? Set me downe ſhortly the meanes: and firſt for rewards and incouragements; after for puniſhments.

It is hard for the Maſter ſtriuing to doe good, to moderate his paſſion.

CHAP. XXVIII.

Of preferments and incouragements.

Phil.

Incouragements to be by these meanes:

FOr the rewards of learning by preferments and incouragements; thus I finde best to doe it:

1 Often elections and preferments therein.

1 By often elections of euery fourme, in such manner as was shewed; and so euer preferring the best thereby, to higher places as they grow in learning.

2 Countenancing and gracing the Seniours, and all the best and most painfull.

2 By gracing all the Seniours, and best in each fourme, both to incourage them, and to prouoke their fellowes to emulate them, to striue in all things to be like vnto them: and also to cause all their fellowes in all things to reuerence, and preferre them, both by giuing place to them and otherwise.

3 Putting vp into higher fourms.

3 By preferring or putting vp those into higher fourmes, who profit extraordinarily.

Giuing places.

Also daily (if you see good) to giue higher places to them who doe better, vntill the other recouer their places againe, by the election of the whole fourme, or by their diligence.

4 Commending euery thing well done.

4 To vse to commend euery thing in their exercises, which is well or painfully done; passing ouer the lesser faults onely with a word, shewing our dislike: and that which is absurd, with some pretty speech; sharpely reprouing or disgracing their absurditie, without further correction, if there doe not appeare in them extreme negligence.

Cautes in praising.

Yet in praising them, you are to beware of making any of them wantonly proud, or letting them to be any way ouerbold or malepart, or of vsing them ouer-familiarly: for

fami-

familiaritie will certainly breed contempt, and ſundry inconueniences; wheras a reuerend awe and louing feare, with theſe incouragements, ſhall continually nouriſh all vertue and diligence.

5 This might be vſed alſo with much fruit, to incourage and prouoke: but this as ſhall be found meet; To haue a diſputation for the victorſhip once euery quarter of the yeere: as the laſt Wedneſday or Friday of each quarter in the afternoone; the manner thus: *5 Diſputation for the victorſhip.*

Cauſe the two Seniours of the two higheſt fourmes to ſit together in the vpper end of the Schoole; and all the Schollers from the loweſt which take conſtruction, vnto the higheſt, to aske of either of them, each two queſtions in order; of the beſt queſtions, which they haue learned in their Grammar or Authours; firſt the two Senior aduerſaries of the higheſt fourme to anſwer, then two of the next. And then let thoſe two of them foure, who anſwered beſt (that is, one of either fourme who anſwered moſt queſtions) be the Victors for that Quarter. Two other of their next fellowes, or moe, to take note, and ſet downe to how many queſtions each anſwered; and ſo the victorſhip to be decided. *Manner of the Diſputation.*

After this, ſome vſe to cauſe the ſchollers euery of them, to giue ſomething for a *Præmium*, to the Victours: as each one a point or a counter, or moe; or elſe better gifts if they be well able, of ſuch things as they may without their hurt, or the offence of their parents, and as euery one will himſelfe. Theſe to be diuided equally betweene the two Victors, as a reward of their diligence and learning; to incourage them, and all the reſt of them by their enſample to ſtriue at length to come vnto the Victorſhip; becauſe then beſides the honour of it, each may come to receiue againe more then euer they gaue before. Præmia *giuen to the two Victors.*

The practice of this diſputation muſt needs be very profitable; though ſome good Schoolemaſters doe doubt of the expediency for Schollers to giue any thing, but to honour them otherwiſe.

The

Office of the Visitours for their Præmia.

The two victors, in regard of this dignity, and the applause from their fellowes, should vse to make some exercises of Verses, or the like, to get leaue to play on euery Thursday, when there was no play-day in the weeke before. And so they two continually to haue that day for their fellowes, as a further reward and honour of their learning; I meane onely in such weekes when they had no play before, or at the Masters discretion. But this (as was aduised) as Masters shall finde it most expedient.

Solemne examination to be made once euery yeere.

6 Aboue all these, this may be vsed as a notable incouragement and prouocation, both to Masters and schollers, and very necessarie; That euery yeere, at least once in the yeere, there be a solemne examination by the Gouernours of the schoole, or some especially appointed thereunto.

Exercises to be prouided against that time.

Against which time, all of any ability should prouide some Exercises faire written; as either Translations, Epistles, Theames, or Verses, according to the dayly exercises of euery fourm: and withall some declamations where there are ancient schollers, an Oration by the highest, to giue the visitours intertainment. That in these their exercises, all may see their profiting, at least in writing, and receiue some other contentment.

To keepe their daily exercises faire written in bookes, for tryall then by comparing.

Also all to keepe their chiefe exercises faire written in bookes, to be shewed then; that by comparing them together with the former yeeres, both the Masters diligence and their profiting may appeare, and haue due commendation.

A course of examination to be appointed, and to be performed first by the Masters and Vshers.

Besides these also, for the full examination of the schollers in all their learning, the Schoolemasters and Vshers are to be appointed an order and course in their examination; and themselues first to make a demonstration before the Visitours, what the children can doe in euery fourme, both in their Grammar and Authors, and each kinde, as shall be fit. It would be done first by themselues, because the schollers are best acquainted with their maner of examining, and will be most bold to answer them. After them, the Visitours

After by others not satisfied.

and

and others, who are not ſatisfied, to examine where, and as they pleaſe.

Then when all is done, as the Viſitours are to incourage all who doe well, with praiſe; ſo thoſe who doe beſt, would be graced with ſome *Præmium* from them: as ſome little booke, or money; to euery one ſomething: or at leaſt with ſome ſpeciall commendation.

All who do well to be praiſed.

The beſt ſpecially graced.

It were to be wiſhed that in great Schooles, there were ſomthing giuen to this end, to be ſo beſtowed; fiue ſhillings or ten ſhillings. It would exceedingly incourage and incite all to take paines.

Some Præmia *giuen.*

This ſet ſolemne publike examination, will more inforce all, both Maſters, Vſhers and Schollers, to take paines, and tye them to make conſcience of their duties, and to ſeeke to profit and increaſe daily in knowledge, that they may then anſwer the expectation of all men, and giue vp a good account; then any augmentation of maintenance, or ſtatutes, or whatſoeuer deuice can poſſibly doe:

Benefit of ſet and ſolemne examination.

Although all neceſſarie prouiſion is to be made, both for the beſt Statutes and Orders; and chiefly for ſufficient maintenance, and rewards to giue all kinde of hartening and incouragement both to Maſters, Vſhers, and Schollers.

Alſo if at ſuch examinations, ſomething were giuen by the Viſitours or other Benefactors, to be allowed vpon ſome poore ſcholler of the ſchoole, who is of ſpeciall painfulneſſe and towardlineſſe; to the end he might be aſſiſtant to the Vſher: it would much help both Vſher & the yonger ſchollers, and animate all ſuch to take paines; ſtriuing who ſhould haue that preferment.

Something giuen to ſome painefull poore ſcholler to helpe the Vſher.

Before ſuch publique examinations, all the parents of the children ſhould haue notice giuen them: that all of them may know certainly, the hopes of their children, and contrarily; and all who will, may take tryall:

All parents to haue notice before ſuch examination.

That ſo neither the parents may be abuſed, neither ſchooles, nor ſchollers diſcredited, nor any loſe their time, nor be wearied out, in that to which they are not fitted by nature;

nature; but euery one to be imployed to that in due time, to which he is moſt apt.

Spoud. Theſe meanes conſtantly obſerued, together with that ſtrift and contention by aduerſaries, muſt needs prouoke to a vehement ſtudy and emulation; vnleſſe in ſuch who are of a very ſeruile nature, and bad diſpoſition: but how will you deale with them? you muſt needs vſe extreme ſeueritie towards them, who regard neither preferment, nor credit, nor feare ought but ſtripes.

Phil. For theſe and all the reſt (beſides the former preferments) to the end to auoid this cruelty, which is ſo odious to all, we are to ſtriue to this one thing following:

7 To labour euer to worke conſcience in all, to do all of conſcience to God.

7 Aboue all, to labour to worke in them ſome conſcience of their duties, by planting grace in them, and the feare of the Lord; with childelike affections towards the Lord, as towards their heauenly Father:

By calling on them to remember theſe things.

And that alſo, beſides all other meanes of Religion, ſpoken of before, by calling oft vpon all, to remember theſe things:

1 That in their calling they are Gods ſeruants.

1 That in their calling they ſerue not men, but God; that they are Gods children and ſeruants. As the very drudge is Gods ſeruant: ſo they are much more, being imployed in ſo holy a calling, as to get knowledge and good nurture, for the good of the Church of God, and their owne ſaluation; and principally that they may be moſt ſeruiceable to God in all their liues after, in what calling ſoeuer:

His eyes vpon them.

And therfore euer to bethinke themſelues, that Gods eye is vpon them, and he markes all their labour, and of what conſcience to him they do it; and ſo will accept and reward them according to their faithfulneſſe: ſo to be painfull and obedient, not for feare of their Maſter, nor of the rod; but for the feare and loue of God, becauſe hee hath appointed them ſo. And ſo herein to make a full demonſtration, who they are amongſt them that are truely wiſe, who feare and loue God indeed; and who otherwiſe.

2 To call on them oft, to aime at this, to vſe all their wit, their labour, time, and all their gifts, which are Gods,

to

to get the beſt learning that they can; to doe the Lord the greateſt honor which they are able, whilſt they ſhal remaine in the earth, and the beſt ſeruice to his Church; and thereby to walke towards eternall life. Becauſe, thus they ſhall be ſure that God will honour them ſeeking to honour him; and will caſt learning vpon them ſo farre as ſhall be good.

2 *To ſtudy to get learning to honor God with, and doe ſeruice to his Church.*

3 To put them oft in mind of the reward of their learning, which they may looke for euen in this life. As thoſe rewards which accompany great learned men; namely, riches, honours, dignities, fauour, pleaſures, and whatſoeuer their hearts can deſire; and much more that reward which ſhall be eternall; that if men ſhould be vnthankfull, yet God will reward all our labour and ſtudy aboundantly, euen euery thought and meditation that euer we had for his name.

3 *To put them in minde of the rewards which follow learning.*

To this end, to inculcate oft vnto them ſome of *Salomons* Prouerbs, concerning the excellency of learning and wiſedome.

Excellent ſentences to be oft inculcated, to worke in the ſchollers a loue of learning.

As Pro. 3.13. Bleſſed is the man that findeth wiſdom, and the man that getteth vnderſtanding.

Prou. 3.13.

14. For the merchandize thereof is better then the merchandize of ſiluer, and the gaine thereof is better then gold.

15. It is more precious then pearles; and all things that thou canſt deſire, are not to be compared vnto her.

And ſo forth, the 16,17, & 18. verſes. Alſo Prou. 4.7 8. & 8.14,15,16,17,18,19, 20, &c. & 33,34, &c. Theſe and the like, being indeed chiefly meant of the diuine wiſdome, comprehend alſo this learning, which is the way and means vnto that diuine and heauenly wiſedome.

By theſe meanes, and remembring well the generall obſeruations to put them in practice (as, to make all grounds exceeding perfect as they go, chiefly their Accedence and Grammar, and to keepe them by continuall repetitions and examinations, that they may goe with eaſe, and feeling a ſweetneſſe of learning, and keeping a conſtant courſe in your gouernment; obſeruing wiſely the nature and diſpoſition of euery one, and framing your ſelfe thereto accordingly) you ſhall vndoubtedly ſee the Lord ſo bringing

To keep grounds perfect.

☞ *To obſerue the nature of each wiſely, & frame our ſelues thereto accordingly.*

bringing them in obedience by your prayers, as a very ſmall puniſhment ſhall ſerue.

Spoud It cannot be, but if we can plant the feare of the Lord in them, to worke in them a conſcience of their duties, it muſt needs be moſt auaileable; and much more all theſe: but yet ſeeing that puniſhments alſo muſt needs be inflicted on ſome ofttimes, and on all ſometimes (becauſe otherwiſe as you ſaid, iuſtice cannot be executed, nor any gouernment or authority maintained) I pray you let me heare, how you would proceed in the ſame.

CHAP. XXIX.

Of execution of iuſtice in Schooles by puniſhments.

Phil.

To puniſh vnwillingly.

FOr inflicting puniſhments, we ought to come thereunto vnwillingly, and euen inforced; and therefore to proceed by degrees: that who cannot be moued by any of the former meanes of preferments, nor incouragements, nor any gentle exhortation nor admonition, may be brought into order and obedience by puniſhment.

To proceed by degrees in puniſhing.

And therefore, firſt to begin with the leſſer kindes of puniſhments; and alſo by degrees to the higheſt and ſeuereſt, after this manner obſeruing carefully the natures of euery one, as was ſaid.

1 *Reproofes.* 1 To vſe reptoofes; and thoſe ſometimes more ſharpe according to the nature of the offender, and his fault.

2 *Loſſe of place.* 2 To puniſh by loſſe of place to him who doth better according to our diſcretion.

3 *Blacke Bill of principal vſe, and moſt anaileable.* 3 To puniſh by a note, which may be called, the blacke Bill. This I would haue the principall puniſhment, I meane moſt

moſt of vſe: for you ſhall finde by experience, that it being rightly vſed, it is more auaileable then all other, to keepe all in obedience; and ſpecially for any notoriouſly idle or ſtubborne, or which are of euill behauiour any way.

The manner of it may be thus:

Manner of the blacke Bill to depriue them of the play dayes. To make them all to know what to looke for.

To keepe a note in writing: or which may more eaſily be done; to keepe a remembrance of all whom you obſerue very negligent, ſtubborne, lewd, or any way diſobedient, to reſtraine them from all liberty of play.

And therefore to giue them all to know ſo much beforehand, that whoſoeuer asketh leaue to play, or vpon what occaſion ſoeuer, yet we intend alwaies to except all ſuch; and that the liberty is granted onely for the painfull and obedient, which are worthy to haue the priuiledges of ſchollers, and of the ſchoole, becauſe they are ſuch, and are an ornament to the ſchoole: not for them who are a diſgrace vnto it.

To view the fourmes before play, and to ſeparate all the diſobedient and vnworthy to be left to their tasks

So alwayes at ſuch playing times, before the *Exeatis*, the Maſter and Vſhers to view euery fourme thorow; and then to cauſe all them to ſit ſtill, whom they remember to haue been negligent, or faulty in any ſpeciall ſort worthy that puniſhment, and to doe ſome exerciſes in writing beſides; either thoſe which they haue omitted before, or ſuch as wherein they cannot be idle.

Care for t' eir taskes to be performed faith fully in their reſtraint.

But herein there muſt be a ſpeciall care, when they are thus reſtrained from play, that either Maſter or Vſher, if it can be conueniently, haue an eye to them, that they cannot loyter; or ſome one ſpecially appointed, to ſee that they do their taskes.

Alſo that they be called to an account the next morning, whether they haue done the taskes inioyned, vnder paine of ſixe ierkes, to be ſurely paid.

Notorious offenders to ſit, vntill they ſhew good tokens of amendment.

Moreouer, for all thoſe who are notoriouſly ſtubborne, or negligent, or haue done any groſſe fault, or cauſe them to ſit thus, not onely one day, but euery play-day contirually vntill they ſhew themſelues truely ſorry for their faults, and doe amend; becomming as dutifull, and ſubmiſſe as any other,

other, and vntill they do declare by good signes, their desire and purpose to please and obey their Master; vnlesse they be released at very great suite, or vpon sufficient sureties of their fellowes, to incurre otherwise their penalty if they amend not.

Benefit of this punishment strictly obserued, and why.

This course straightly obserued, partly through the shame of being noted in the rank of disordered fellowes, and also lest their Parents should know it; and partly through depriuing them of play, and more also through this strict account to be giuen of their taskes, and seuerity of correction otherwise, will more tame the stubborneſt and proudest, through Gods blessing, then any correction by rod: and this without danger to the scholler, or offence to their friends.

To looke to this strictly.

And therefore, when rod and all other meanes faile, let vs looke carefully to this, not to leaue one stubborne boy, vntill he be brought as submisse and dutifull as any of the rest. For, those being brought into obedience, the rest may easily be kept in order, with very little correction: whereas one stubborne boy suffered, will spoile, or at leastwise indanger all the rest.

4 Correction with rod more seldom, and chiefly for terrour.

Sometimes in greater faults, to giue three or foure ierkes with a birch, or with a small red willow where birch cannot be had. Or for terror in some notorious fault, halfe a doozen stripes or moe, soundly laid on, according to the discretion of the Master.

Custome of some in the vse of the blacke Bill.

Some do only keep a bill, and more carefully their seuerall principall disorders; and now and then, shew them their names and faults mildly, how oft they haue been admonished; and when they take them in hand, pay them soundly, and by this policy keepe them in great obedience.

Caueats in correction.

In this correction with the rod, speciall prouision must be had for sundry things.

1 Manner of correction of the stubborne and vnbroken.

1. That when you are to correct any stubborne or vnbroken boy, you make sure with him to hold him fast; as they are inforced to do, who are to shoo or to tame an vnbroken colt.

To this end to appoint 3. or 4. of your Schollers, whom you know to be honeſt, and ſtrong inough, or moe if neede be, to lay hands vpon him together, to hold him faſt, ouer ſome fourme, ſo that he cannot ſtirre hand nor foot; or elſe if no other remedy will ſerue, to hold him to ſome poſt (which is farre the ſafeſt and free from inconuenience) ſo as he cannot any way hurt himſelfe or others, be he neuer ſo peeuiſh. Neither that he can haue hope by any deuice or turning, or by his apparell, or any other meanes to eſcape. Nor yet that any one be left in his ſtubborneneſſe to go away murmuring, powting, or blowing and puffing vntill he ſhew as much ſubmiſſion as any, & that he wil lie ſtil of himſelfe without any holding; yet ſo as euer a wiſe moderation be kept. Although this muſt of neceſſitie be looked vnto; becauſe beſides the euill enſample to others, there is no hope to do any good to count of, with any vntill their ſtomacks be firſt broken: and then they once thorowly brought vnder, you may haue great hope to worke all good according to their capacity; ſo that it may be, you ſhall haue little occaſion to correct them after.

To hold them faſt.

Not to let any to go away in their ſtubbornneſſe.

Moreouer, a very child ſuffered in his ſtubbornneſſe, to ſcape for his ſtruggling, will in a ſhort time come to trouble two or three men to take him vp, and to correct him without danger of hurting himſelfe or others.

2. To be very wary for ſmiting them ouer the backes, in any caſe, or in ſuch ſort as in any way to hurt or indanger them: To the end to preuent all miſchiefes, for our owne comfort; and to cut off all occaſions from quarrelling parents or euill reports of the Schoole. And withall, to auoid for theſe cauſes, all ſmiting them vpon the head, with hand, rod, or ferula. Alſo to the end that we may auoid all danger and feare for deſperate boyes hurting themſelues, not to vſe to threaten them afore, and when they haue done any notorious fault, nor to let them know when they ſhall be beaten; but when they commit a new fault, or that we ſee the Schoole moſt full, or opportunity moſt fit, to take them of a ſodaine.

To be wary to auoid all ſmiting or hurting the children.

Caueat of threatning.

That the Master do not abase himselfe to struggle with any Scholler.

3. That the Master do not in any case abase himselfe, to striue or struggle with any boy to take him vp: but to appoint other of the strongest to do it, where such need is, in such sort as was shewed before; and the rather for feare of hurting them in his anger, and for the euils which may come thereof, & which some Schoolemasters haue lamented after.

To auoid all furious anger.

4. That the Masters and Vshers also do by all meanes auoid all furious anger, threatning, chasing, fretting, reuiling: for these things will diminish authoritie, and may do much hurt, and much indanger many waies.

How correction ought euer to be giuen.

And therefore of the contrary, that all their correction be done with authority, and with a wise and sober moderation, in a demonstration of duty to God, and loue to the children, for their amendment, and the reformation of their euill manners.

Sparing the rod where necessitie requireth, is to vndoe the children.

Assurance of safety in correction when it is done aright. Such correction is no cruelty.

Finally, as God hath sanctified the rod and correction, to cure the euils of their conditions, to driue out that folly which is bound vp in their hearts, to saue their soules from hell, and to giue them wisedome; so it is to be vsed as Gods instrument to these purposes: To spare them in these cases, is to hate them: To loue them, is to correct them betime. Do it vnder God, and for him to these ends and with these cautions, and you shall neuer hurt them: you haue the Lord for your warrant. Correction in such manner, for stubbornnesse, negligence and carefulnesse, is not to be accounted ouer-great seueritie, much lesse crueltie.

Spond. But how hard a matter is it to keepe this moderation in correcting, and thus to temper our anger! Surely, it must be a greater worke then of flesh and blood: how may wee attaine vnto it? It is a matter which hath oftentimes troubled me, but I haue not beene able to ouercome it.

Anger necessary in Schoolemasters, so it be tempered aright.

Phil. I do not condemne all anger in vs: nay, anger in the Schoole-master is as necessary as in any other, to be angry at the negligence and other vices of the children; for God hath ordained this to be a meanes, to whet vs on to do our duties, and for the reformation & good of our schollers,

to

to keepe them euer in a holy awe by the feare of it. Yea, ſometimes in more grieuous offences, God is wonderfully pleaſed with it, though it be more vehement; as we may ſee in the anger of *Moſes* and *Phineas*, ſo that we temper it in ſuch ſort, as that we ſinne not in it. That it doe not cauſe vs to breake out to reuiling, fretting, chafing, blowes on the head, or otherwiſe to any cruell or vnmercifull dealing with the children, to vſe them worſe, then we would vſe a dogge, as we ſay:

But that we euer remember, that they are children, Gods children, heires of his kingdome; wee are to nurture them onely vnder him, to traine them vp for him, and for his Church; nor to correct nature, but vice; to do all to the end to make them men.

Now the helpes of repreſſing this our anger, are the wiſe conſideration of thoſe things which I haue mentioned, or the like: As to keepe a continuall memory, whoſe the children are; what they are; for whom we bring them vp; vnder whom, and in whoſe place; whether we would haue God angry at vs, and to ſmite vs as we doe the children, for euery fault which we do: how wee would haue our owne children dealt withall: and alſo Gods iuſtice to meaſure to vs or ours, with what meaſure we mete to others. Beſides, to remember, that anger will blind our minds, that we cannot ſee to correct or vſe any right moderation. *Meanes to repreſſe furious and raging anger.*

Moreouer, to haue euer in mind, the miſchiefes that come of anger; but it will diminiſh our authoritie, and diſgrace vs extremely in the eyes of the children, when it is immoderate, and without iuſt cauſe. Alſo that in our anger, wee may doe that euill in a moment, which we ſhall repent all our liues long: And the rather, becauſe Satan watcheth to get aduantage againſt vs, to bring vs to ſome notable euils in our anger. Into whoſe hand, it is iuſt with God to leaue vs, becauſe we would not watch ouer this paſſion to keepe it in temper; when we know that of all other our affections wee moſt lye open to his malice in this, by reaſon of our continuall occaſions of anger.

Therefore to conclude this point, as we are to vſe all wiſdome to preuent theſe euils; ſo principally, a conſtant courſe in obſeruing all orders, ſhall preuaile maruellouſly, by cutting off moſt occaſions of anger.

And finally, when all other meanes faile of conquering this vnruly paſſion: let vs call to minde the meanes, which the Lord hath ſanctified to bring euery thought into obedience; to wit, his heauenly Word and Prayer. To this end it ſhall be neceſſarie, to haue euer in minde, ſome ſpeciall places of holy Scripture againſt anger; as theſe and the like;

Places of Scripture to be euer in our minds for repreſsing and moderating our anger.

Ephes. 4. 26, 27. *Be angry, but ſinne not, let not the Sunne goe down vpon your wrath: neither giue place to the diuell.*

Iam. 1. 20. Be ſlow to wrath: For, *The wrath of man doth not accompliſh the righteouſneſſe of God.*

Pſal. 37. 8. Ceaſe from anger, leaue off wrath: *Fret not thy ſelfe alſo to doe euill.*

A foole in a day is knowne by his anger.

Be not of a haſtie ſpirit, to be angry: for anger reſteth in the boſome of fooles.

The angry man is ſaid to exalt folly, to ſet vp his folly to be ſeene of all.

Prou. 19. 19. *A man of much anger ſhall ſuffer puniſhment: and though thou deliuer him, yet will his anger come againe.*

In a word, that ſeuere denunciation of our Sauiour for this vndiſcreet anger, breaking out into euill ſpeeches, may humble vs continually, and make vs afraid of this ſinne:

Math. 5. 22. *That whoſoeuer is angry with his brother vnadviſedly, ſhall be culpable of iudgement* [or ſubiect to puniſhment.] *And whoſoeuer ſhall ſay vnto his brother, Racha, ſhall be worthy to be puniſhed by the Councell; And whoſoeuer ſhall ſay, Foole, ſhall be worthy to be puniſhed with hell fire.*

Danger of raſh anger when it exceedes.

By all which words it is moſt euident, that our vndiſcreet and haſty anger which ouertakes vs too oft in our places, making vs to breake out (vnleſſe wee be more watchfull) not onely into reuiling ſpeeches, but alſo to blowes, and to great ſeueritie, is highly diſpleaſing to the

the Lord; and it doth exceedingly indanger vs for his wrath and vengeance, vnleſſe we be daily humbled by vnfained repentance for it: and yet ſo, as that we cannot looke to eſcape ſome like meaſure from him, that we or ours ſhall ſurely feele his hand, vnleſſe we preuent and amend it.

Spond. Theſe are worthy places of holy Scriptures; and able to ſtay vs, if we could keepe them in memory. But yet euen in the moſt moderate, the very deſire to do good, and to anſwer our places, moued by the vntowardnes and careleſneſſe of many of our children, doth cauſe vs ſometimes to forget our ſelues, and to breake out ouer-much.

Occaſions of anger left to our calling to humble and exerciſe vs.

Phil. God hath left this to our calling, as a meanes to trie vs, and to humble vs continually; and alſo to haue matter wherein to exerciſe vs to ſtriue againſt, and to make vs more watchfull in our places. But if wee could learne but theſe three leſſons, wee ſhould wonderfully preuent Satan in theſe occaſions of our anger, wherein we are ſo ouertaken.

Three leſſons for preuenting of anger.

1 Conſtancy in obſeruing order, and our eye euer on all.

1 So much as euer we are able, to haue our eye continually round about the Schoole vpon euery one; and namely the moſt vnruly, to keepe them in awe: and that we keepe order ſtrictly in euery thing at all times; as ſpecially in all examinations and taskes, and our times for euery thing moſt preciſely, that they may looke for it: for omitting them ſometimes, makes the beſt too careleſſe, and ſome bold to offend, in hope that they ſhall not be ſeene, or not called to an account: whereas by the contrary they grow into a habit of painfulneſſe and obedience.

2 Fatherly affections.

2 Studying to put on a fatherly affection, and to deale ſo with them as a good father amongſt his children. This ſhall alſo bring them or many of them to the affections and dutifulneſſe of louing children, to doe all of conſcience.

3 To walke in our places with God, as Enoch.

3 Labouring to be *Enochs*, to walke in our places with God, as euer in his preſence, his eye alwayes on vs, that he obſerues all our wayes, and will reward and bleſſe vs according to our conſcience herein: thus to walke before him,

vntill he tranſlate vs hence, being as little abſent from our place and charge, as poſſible may be; cutting off wiſely all vnneceſſary occaſions. Oft abſence of the Maſter is a principall cauſe of the ſchollers negligence and not profiting; with the griefe and vexing of the Maſter, ariſing thereon; vnleſſe he haue very good ſupply.

Spoud. Happy men were we, if we could attaine to this. But I pray you Sir, what thinke you of this, to haue euer the rodde or Ferula in our hand, at leſſer faults to giue them a blow or a ierke on the hand; and ſo when we ſee any of them idle?

Phil. If we will ſtriue earneſtly, according to the former meanes, we ſhall by little and little attaine to that ability, to cut off thoſe occaſions, and come to this good gouernement, ſo farre as the Lord ſhall be well pleaſed with vs; and that he will paſſe by our weakeneſſes. But for hauing the rodde or Ferula alwayes in our hands, if we be of haſtie natures, I take it to be, as for a furious man to carrie euer a naked ſword in his hand. It will make vs to ſtrike many a time, when wee will bee ſorry for it after, if it fall not out worſe. For theſe lighter faults, proceeding from lacke of time, yeeres, capacity, diſcretion, or the like, would rather be corrected by words, and reformed louingly, then by this continuall whipping and ſtriking; neither will any good and wiſe father ſmite his child for euery fault.

The danger of hauing the rod or ferula euer in our hand.

I would therefore haue neither of theſe to be continually holden vp; but rather ſome little twigge, if you will needes: I meane a ſmall twigge, ſomething more then a foote long; that if you a little rap them on the heads, you can no way hurt them, neither their head, eyes, nor face.

Rather a little twigge, if any thing at all.

But I account this farre the beſt, for a Schoolemaſter by his graue and wiſe carriage, and his faithfulneſſe in his place; and alſo by carefully obſeruing, and ſurely and ſoundly correcting the negligent and diſobedient, when other meanes faile, to ſtriue to come to this, that his owne preſence, or at leaſt his eye and ſpeech, may ſufficiently preuaile

For the ſureſt, to haue nothing ordinarily but grauity and authority.

uaile to keepe all in a ſubmiſſe obedience; and that he may vſe the rodde very ſparingly, but onely in greater faults, and on the principall offenders for example and terrour. This ſhall be a fatherly and worthy gouernement indeede, when the children thus obey of conſcience; ſtriuing who ſhall be the beſt, and each way moſt dutifull. And thus in a ſhort time, when your Schollers are ſo inured to your gouernement, that they know what to looke for, you ſhall find, that very ſeldome correction will ſerue.

Spoud. I like your aduice wonderfull well herein: but when would you haue the time of common puniſhment to be inflicted; as namely that for their miſdemeanours in the Church, or other groſſe faults noted by the Monitours? *The time of inflicting common puniſhments.*

Phil. I would haue this done commonly at the giuing vp of the Monitours Bils, ſome day before prayer; ſometimes one day, ſometimes another: and when the Maſter findes the greateſt company preſent, then to call for the Monitours of that weeke; leſt keeping a ſet time, any abſent themſelues by fained excuſes or otherwiſe, or cry vnto their parents, that they dare not go to the Schoole, becauſe they muſt be beaten. But for extreme negligence, or other faults in the Schoole, the very fitteſt time is immediately before the breaking vp, vpon the play-dayes; then if neede ſo require, firſt to whip all the ſtubborne and notoriouſly negligent, as alſo thoſe who haue done any groſſe fault: and after to cauſe them to ſit, and do ſome exerciſes, whereof they are to giue a ſtrict account, as I ſaid. This will ſurely by Gods bleſſing tame the proudeſt of them in time, and bring them to be as ſubmiſſe as the leaſt child; as experience will manifeſt.

Spoud. But what if you haue any, whom you cannot yet reforme of their vngraciouſneſſe or loytering, and whom you can do no good withall, no not by all theſe meanes? As ſome there are euer in all Schooles extremely vntoward. *Such as of whom is no hope of reformation, to be ſent from Schoole in time.*

Phil. Theſe I would haue ſome way remoued from the Schoole; at leaſt by giuing the parents notice, and intrea-

ting them to imploy them some other way; that neither other be hurt by their example, nor they be a reproach to the Schoole, nor yet we be inforced to vse that seuerity with them which they will deserue. But keepe these courses strictly, and you shall see that they will either amend, or get away of themselues, by one meanes or other; I meane by some deuice to their parents, to leaue the Schoole, and to goe to some other imployment.

CHAP. XXX.

Of Schoole-times, intermissions and recreations.

Spoud.

NOw that you haue thus courteously gone thorow this point concerning the Schoole-gouernment, by rewards and punishments (which being rightly put in practice, must needs bring a great blessing with them) let me craue your iudgement also for the times of Schoole and intermissions; with recreations to be vsed therein.

Phil. To giue you my iudgement in all these briefely, according to that which by tryall I finde best:

Schoole-time to begin at sixe.

1 The Schoole-time should begin at sixe: all who write Latine, to make their exercises which were giuen ouernight, in that houre before seuen, vnlesse they did them the night before, to get parts or the like.

Spoud. Would you then haue the Master and Vsher present so early?

The Vsher to be present at sixe, only to oversee all.

Phil. The Vsher should necessarily be there, to be present amongst them; though he follow his owne priuate study that houre, yet to see that all the Schollers doe their duties appointed, and that there be no disorder: which will

will be, vnleſſe he or ſome other of authoritie be amongſt them. For otherwiſe the beſt children, left to their owne liberty, will ſhew themſelues children. If the Maſter be preſent at ſeuen, it may ſuffice, where there is any in his place, whoſe preſence they ſtand in awe of.

Spoud. But it is hard for the little children to riſe ſo early, and in ſome families all lye long: how would you haue them come ſo ſoone then? You would haue them beaten euery time that they come ouer-late, as the cuſtome is in ſome ſchooles.

Phil. That I take farre too great ſeuerity, and whereby many a poore child is driuen into wonderfull feare, and either to play the truant, or make ſome deuice to leaue the ſchoole; at leaſt to come with a maruellous ill will, and oft to be dragged to the Schoole, to the reproach of the Maſter and the Schoole.

How to make all children to ſtriue who ſhall be firſt at ſchoole without any correction.

The beſt meanes that euer I could finde to make them to riſe early, to preuent all this feare of whipping, is this; by letting the little ones to haue their places in their fourmes daily, according to their comming after ſixe of the clocke: ſo many as are there at ſixe, to haue their places as they had them by election or the day before: all who come after ſix, euery one to ſit as he commeth, and ſo to continue that day, and vntill he recouer his place againe by the election of the fourme, or otherwiſe. Thus deale with them at all times, after euery intermiſſion, when they are to be in their places againe, and you ſhall haue them euer attending who to be firſt in his place; ſo greatly euen children are prouoked by the credit of their places.

If any cannot be brought by this, then to be noted in the blacke Bill by a ſpeciall marke, and feele the puniſhment thereof: and ſometimes preſent correction to be vſed for terrour; though this (as I ſaid) to be more ſeldome, for making them to feare comming to the Schoole.

Intermiſſion at nine and three, for a quarter of an houre, or more.

The higher Schollers muſt of neceſſity reſt to doe their exerciſes, if their exerciſes be ſtrictly called for.

Thus they are to continue vntill nine, ſignified by Monitours,

tours, Subdoctour, or otherwise. Then at nine I finde that order which is in Westminster to be farre the best; to let them to haue a quarter of an houre at least, or more for intermission, either for breakefast, for all who are neere vnto the Schoole, that can be there within the time limitted, or else for the neceſſity of euery one, or their honeſt recreation, or to prepare their exerciſes againſt the Maſters comming in.

After, each of them to be in his place in an inſtant vpon the knocking of the doore, or ſome other ſigne giuen by the Subdoctor or Monitors, in paine of loſſe of his place, or further puniſhment, as was noted before; ſo to continue vntill eleuen of the clocke, or ſomewhat after, to counteruaile the time of the intermiſſion at nine.

To be againe all ready, and in their places at one, in an inſtant; to continue vntill three, or halfe an houre after: then to haue another quarter of an houre or more, as at nine for drinking and neceſſities; ſo to continue till halfe an houre after fiue: thereby in that halfe houre to counteruaile the time at three; then to end ſo as was ſhewed, with reading a piece of a Chapter, and with ſinging two ſtaues of a Pſalme: laſtly, with prayer to be vſed by the Maſter.

To ſing part of a Pſalme before breaking vp at night; and each to begin in order, and giue the tune.

For the Pſalmes, euery ſcholler ſhould begin to giue the Pſalme and the tune in order, and to reade euery verſe before them; or euery one to haue his booke (if it can be) and reade it as they doe ſing it: where any one can not begin the tune, his next fellow beneath is to helpe him, and take his place.

By this they will all learn to giue the tunes ſweetly, which is a thing very commendable; and alſo it will help both reading, voice and audacitie in the younger.

Spond. But theſe intermiſſions at nine and three, may be offenſiue: they who know not the manner of them, may reproche the ſchoole, thinking that they do nothing but play.

Intermiſſions at nine and three a clocke, not offenſiue.

Phil. Wee are ſo much as may be in all things to auoid offence: but when by long cuſtome the order is once made knowne, it will be no more offenſiue then it is at Weſtminſter,

ſter, or then it is at noone and night; ſo that it be done in a decent manner.

The benefits of ſuch intermiſſions will be found very great, and to preuent many inconueniences. *Benefits of intermiſſions.*

1 By this meanes neither Maſters nor Schollers ſhall bee ouer-toiled, but haue fit times of refreſhing. For there is none (no not almoſt of the leaſt) but being vſed to it a while, they will ſit very well in their places, for two houres together, or two houres and a halfe; without any wearineſſe or neceſſitie, obſeruing duely thoſe times. 1 *None ouer toiled, but wits euer freſh. The leaſt will ſoone learne to ſit two houres together.*

2 By this meanes alſo the Schollers may be kept euer in their places, and hard to their labours, without that running out to the Campo (as they terme it) at ſchoole times, and the manifold diſorders thereof, as watching and ſtriuing for the clubbe, and loytering them in the fields, ſome hindred that they cannot goe forth at all. 2 *Kept euer in their places at Schoole-time.*

But hereby all may haue their free liberty in due time; and none can abuſe their liberty in that ſort, nor haue their minds drawne away, nor ſtirre abroad all the day at ſchoole times: except vpon ſome vrgent neceſſity, to be ſignified to the Maſter or Vſher; and ſo leaue to be gotten priuately, to returne preſently againe: And alſo in thoſe caſes to loſe their places for that day, vnleſſe the caſe be approued very neceſſary and ſure; to the end to cut off occaſions from ſuch as will pretend neceſſities. If any one be caught abuſing his Maſter or his liberty, without neceſſity only, vpon deſire of idleneſſe or play, he is to be corrected ſharpely, for enſample. By this meanes you ſhall bring them to that order and obedience in a ſhort time, as they will not think of ſtirring all the day, but at their times appointed, or vpon very vrgent and almoſt extraordinary neceſſity. *Leaue to be granted vpon vrgent occaſions beſides.*

3 Beſides theſe benefits, this will alſo gaine ſo much time euery day, as is loſt in thoſe intermiſſions; becauſe there is no day but they will all looke for ſo much time or more, to the Campo: eſpecially the ſhrewdeſt boyes, who vſe to waite for the club, and watch theſe times; theſe will be ſure to haue much more then that. Beſides all *Free time may be gained daily, and ſundry inconueniences preuented.*

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the time which they loſe in waiting for that idle fit; and that they will, if they can, be away at Lectures, and ſhewing exerciſes: and likewiſe they will exceedingly trouble the Maſter in asking three or foure ſometimes together, what buſineſſe ſoeuer he be about.

Spond. I haue been well acquainted with theſe diſorders of the Campo, and vexed with them many a time: I ſhall be moſt glad, if I may thus reforme them, and finde theſe benefits in ſtead thereof. But what ſay you for their recreations? Let me alſo heare your iudgement in them: for I ſee that you would haue in like manner a ſpeciall regard to be kept thereof.

Phil. I would indeed haue their recreations as well looked vnto, as their learning; as you may perceiue plainely, by their intermiſſion, at nine and at three.

Weekely recreations. Beſides thoſe, and all other their intermiſſions, it is very requiſite alſo, that they ſhould haue weekely one part of an afternoone for recreation, as a reward of their diligence, obedience and profiting: and that to be appointed at the Maſters diſcretion, either the Thurſday, after the vſuall cuſtome; or according to the beſt opportunitie of the place. That alſo to be procured by ſome Verſes, made by the Victors, as was ſhewed: and then onely, when there hath beene already no play-day in the weeke before, nor holy day in all the weeke.

Before breaking vp to play, to make verſes ex tempore. Before their breaking vp alſo, it ſhall not be amiſſe to giue them a Theame to make ſome verſes of, *ex tempore*, in the higheſt fourmes, after they haue beene for a time exerciſed therein: or if time permit, ſometime to cap verſes.

Or cap verſes. *The beſt manner of capping verſes* In capping verſes, the way to prouoke them the moſt, and to haue moſt variety of good verſes, is, to appoint ſome one or two of the beſt, to challenge their fellowes to come one after another; and euer as any one but ſticketh or miſſeth in a ſyllable, the other to tell him, and another to come in his place: or elſe to try aduerſaries or fourmes together.

Benefite of capping verſes. This exerciſe will much helpe capacitie and audacitie, memory, right pronunciation, to furniſh with ſtore of authori-

ties

ties for Poetry, and the like; ſo as that they may be very cunning in their Poets by it.

Therefore it may alſo be vſed in regard of the benefits at ſome other fit times beſides, in ſtead of ſome other examination.

Hee that brings the moſt ſweet verſes, out of *Ouid* and *Virgil* or *Cato* amongſt the yongeſt, and ſo out of other moſt approued Poets, is to haue euer the greateſt commendations. *The greateſt commendation in theſe.*

Abſurd Verſes, ſuch as moſt are of thoſe called *Carmina Prouerbialia*, are to be hiſſed forth: Namely, thoſe which are termed *verſus Leonini*. As that firſt verſe,

Si canis ex hilla religatur mordet in illa.

And ſo all other of the ſame mould. Though euen amongſt thoſe of that book there are ſome tolerable verſes, if good choice be made.

This exerciſe may well goe before play: for it is nothing but a pleaſant ſchoole-recreation, and will exceedingly whet on the ſchollers to an ingenuous contention.

All recreations and ſports of Schollers, would be meet for Gentlemen. Clowniſh ſports, or perilous, or yet playing for money, are no way to be admitted. *Manner of their recreations.*

The recreations of the ſtudious are as well to be looked vnto, as the ſtudy of the reſt: That none take hurt by his ſtudie, either for minde or body, or any way elſe. *The recreations of the ſtudious to be regarded.*

Yet here of the other ſide, very great care is to be had, in the moderating of their recreation. For ſchooles, generally, doe not take more hinderance by any one thing, then by ouer-often leaue to play. Experience teacheth, that this draweth their mindes vtterly away from their bookes, that they cannot take paines, for longing after play, and talking of it; as alſo deuiſing meanes to procure others to get leaue to play: ſo that ordinarily when they are but in hope thereof, they will doe things very negligently; and after the moſt play, they are euermore farre the worſt. *Ouermuch play to be carefully auoided.*

And contrarily, when they are moſt holden to it, without looking for any play, in ſuch a courſe, as wherein they may take

take delight, and goe on with eaſe; then will they doe farre the beſt, without any danger of taking hurt thereby; for that then their learning is for moſt part as a play to them who are ingenuous.

Therefore Maſters are to vſe great wiſdome in auoiding this, and anſwering with mildneſſe, all thoſe who are euer importunate in asking leaue.

And whereas ſuch ſuiters are wont to be inſtant thus: That the Schollers will learne the better after; we may ſay truely, that they will learne far the worſe after. Alſo, whereas they think that they do them good; they doe both them, their friends and the ſchoole very great hurt, for the reaſons mentioned. It is continuall applying which brings learning, and the credit of a ſchoole. And for this cauſe it were not amiſſe, nor inconuenient (neither for the ſchoole, nor the Maſter himſelfe who hath a regard of the profiting of his ſchollers) if in ſuch places where both Maſter and ſchollers are hindred hereby, that there were ſome ſtatute for the helpe of the Maſter, that he could not giue leaue of himſelfe aboue once in the weeke, without conſent of the Miniſter, or ſome man of authority in the towne; vnleſſe very ſeldome, and vnto ſome chiefe parties to be yeelded vnto of neceſſity, in regard of ſome ſpeciall dignity or deſert.

Spoud. Many Maſters would count this a bondage.

Phil. They ſhould yet finde it a profitable bondage, and which would bring no ſmall freedom and comfort to themſelues, or benefit and credit to their ſchooles in the end.

CHAP.

CHAP. XXXI.

Inconuenience growing by diuerſitie of teaching, and of Grammars.

Spoud.

BVt what thinke you of diuerſities of Grammars, and of diuers courſes in teaching? do you not take them to be very inconuenient? *Inconuenience by diuerſity of Grammars and courſes of teaching.*

Phil. Yes indeed: for by this meanes the younger ſchollers comming at new ſchooles, or vnder new Maſters, are new to begin; or are hindered, and do loſe much time, when they muſt after a ſort begin againe. Many of great towardneſſe and hope are thought to haue nothing in them, becauſe they are not acquainted with the new courſes.

Alſo their former Maſters are diſcredited, which happely had taken the beſt and moſt profitable paines with them: the children are vtterly or very much diſcouraged. Beſides that many ſchoolemaſters are extremely ignorant, and inſufficient, not knowing any good courſe of teaching at all.

Spoud. But how might theſe be helped?

Phil. Only thus: The beſt courſes being once found out by ſearch, conference, and tryall, with directions and helpes for the practice thereof, and the ſame vniuerſally receiued, or at leaſt knowne; theſe inconueniences ſhould be for moſt part preuented, and both Maſters and Schollers goe on with cheerefulneſſe in euery place. In the meane time this is the ſafeſt courſe; To make them perfect in our ordinarie Grammar, by the vſe whereof alone ſo many excellent Schollers haue beene: then they ſhall be ſure to goe forward in any ſchoole or courſe, and to be well liked by euery one. *How helped.*

CHAP.

CHAP. XXXII.

Euils by ordinarie abſence of Schollers.

Spoud.

Euils by abſence of Schollers.

ALthough I haue beene troubled by that diuerſitie, yet much more by the abſence of many of my Schollers, when ſome of them are away, two or three dayes in a weeke, and ſometimes happely a moneth together, or almoſt a quarter of a yeere, as in the harueſt time, and it may be they haue no bookes neither; and yet the Parents will expect, that they ſhould profit as much as if they were there daily, and as if they had all neceſſary bookes.

Alſo they wil be ready to raile vpon me that their children doe no good: whereby both my ſelfe and my ſchoole are much traduced; when the fault is wholly in themſelues or principally, neither can I tell how to helpe it.

Phil. I know this to be a common grieuance. The beſt way to redreſſe it, is this, ſo farre as I know:

1 Parents are to be admoniſhed, either to keepe their children to ſchoole daily, or to keepe them away continually. For by ſuch abſence, though it be but now and then, the mindes of the beſt and moſt ſtudious will be much drawne away, or they diſcouraged, and made vnable to goe with their fellowes.

Other their fellowes alſo, are often much hindred for them; Schooles and Maſters diſcredited by them: Beſides that in their abſence they commonly learne much euill; and chiefly ſtubbornneſſe to corrupt themſelues and others.

There-

How redreſſed.

Therefore this would bee looked vnto, ſpecially to be auoided ſo much as may be: And order to be taken by the gouernours and ouerſeers of Schooles, that all ſuch ſhould be ſent home againe, who are kept away aboue a certaine number of dayes; as thirteene in a Quarter (as the ſtatute is in ſome Schooles) or a like number: vnleſſe in caſe of ſickneſſe, or ſuch neceſſary occaſion to be approued by the Maſter or ouerſeers.

Thoſe moſt ſeldome abſences, to be puniſhed by loſſe of their places, and correction too, if the fault be found to be any way in themſelues; or at leaſt to ſit ſtil on the play-daies to learne, when their fellowes play, to recouer that time againe, and to make them more carefull to come; or by all theſe meanes together. This will make the Parents to amend it.

CHAP. XXXIII.

Diſcouragements of Schoolemaſters by vnthankfulneſſe of Parents.

Spond.

THis is good counſell, if I could get our ouerſeers to put it in execution; I my ſelfe will trie what I can doe to redreſſe it by theſe helpes: Yet there is one other diſcouragement, whereby I haue beene very much troubled in my ſelfe, many times; that is, the great vnthankfulneſſe that I finde, and haue euer found in many whoſe children I haue had; That ſome, if they thinke they haue any little priuiledge by the place, they will not ſo much as giue me thanks for all my labours, nor (it may be) afford me a good word, though their children do neuer ſo well vnder me.

Diſcouragement of Schoolemaſters by vnthankfulneſſe of Parents.

Others who haue no priuiledge in the place, will giue little or nothing, in regard of my paines, or to my meete maintenance; according to my place, to incourage mee to take paines: and beſides, they will run behind with me two or three Quarters, and then they will ſeeke ſome occaſion to take away their children, to ſet them to other Schooles, finding ſome quarrell that their children did not profit, or the like; and thus not onely defraud me of my due, but alſo raiſe ſuch ſlanders againſt me, for the recompence of all my paines.

Thankes to bee expected at Gods hands. Remedies againſt diſcouragements by vnthankfulneſſe of Parents.

Phil. We muſt looke for thankes, and the rewards of our labours from God, where the world is vnthankefull. But for the helpe of this, my aduice is, that firſt we labour to bee faithfull in our places, in the beſt courſes and kinder; chiefly to make our Schollers good Grammarians: and when wee may be bold to cauſe them who are of abilitie to pay accordingly in ſome ſort, for the inſtruction of their children. They will better eſteeme the worth of learning, and of the ſeruice we performe to them (in thoſe ill whom they are to liue after their time) and alſo to the Church and Commonwealth. And if God do bleſſe vs, that our Schollers profit indeede, we ſhall in time haue Schollers enow; ſuch as will be willing to pay well, how baſely ſoeuer learning be eſteemed of.

Moreouer, to preuent all ſuch ſhifting and detraction, it is wiſedome euer to call for our due at the Quarters end; and to ſee that our cariage and gouernment be ſuch in our place, as that we may ſtand in the face of any ſuch vnthankefull detractour. Alſo, that Gods bleſſing on our labours, may euer anſwer for vs; which following but theſe directions, we may certainely expect.

Finally, that in our places we labour to ſerue the Lord faithfully: and then wee may be ſure to receiue the full reward of all our labour; from him; let men, as I ſaid, be neuer ſo vnthankefull.

CHAP.

CHAP. XXXIIII.

What Children are to be kept to learning.

Spoud.

SIr, if I ſhould not take heart and courage to ſet to my calling afreſh, I were much to be blamed, hauing all my doubts thus anſwered, and being thus heartened in euery part. But yet, that I may both returne vnto it cheerefully; and alſo goe forward, and continue happily to the end: I pray you let me haue your iudgement in theſe two points:

1. What children you would haue ſet to learning, and incouraged to go on in the ſame.

2. Which you would haue ſent to the Vniuerſity, and how qualified.

Phil. To both theſe I ſhall anſwer you what I hold.

1. What Scholers to be ſet to learning. Moſt apt and of greateſt hope.

To the firſt: I would haue thoſe who after good time of triall ſhall be found the fitteſt amongſt a mans children, to be applied vnto learning; as being the meeteſt to be offered to God in a more ſpeciall manner, to the publike ſeruice of his Church or their Countries.

And ſo thoſe onely of them, to be incouraged to goe on in the ſame, whom you find moſt ingenious, and eſpecially whom you perceiue to loue learning the beſt; which alſo do witneſſe the ſame by their paineſulneſſe and delight in their bookes. The reſt to be fitted ſo farre as may be conueniently, for trades, or ſome other calling, or to be remoued ſpeedily.

2. What Scholers to be ſent to the Vniuerſities.

2. To the ſecond I anſwer: that ſuch onely ſhould be ſent to the Vniuerſities, who proue moſt ingenious and towardly, and who, in a loue of learning, will begin to take

Ingenuous and louers of learning.
Good Grammarians.
Of discretion.

paines of themselues, hauing attained in some sort the former parts of learning; being good Grammarians at least, able to vnderstand, write and speake Latine in good sort.

2 Such as haue good discretion how to gouerne themselues there, and to moderate their expenses; which is seldome times before 15. yeeres of age: which is also the youngest age admitted by the statutes of the Vniuersity, as I take it.

None to be sent to the Vniuersities, before 15. yeeres of age at least.

Some of chiefe note for learning and gouernement, and of long experience in the Vniuersitie (as namely, some worthy heads of Colledges) would haue none sent nor admitted into the Vniuersitie, before they be full fifteene yeeres old at least; for these reasons specially amongst others:

1 Because, before that time, they will commonly require more bodily helpe, then can be there afforded.

2. The Vniuersitie statute forbiddeth to admit any vnder this age.

3 Because that daily experience doth teach how inconuenient it is in diuers respects.

Finally, all generally of whom I can heare in the Vniuersitie, do assent hereunto. Many would haue them 17. or 18. yeeres old before; because then commonly they haue discretion to sticke to their studies and to gouerne themselues.

Spoud. I do much approue their iudgement. I would haue them good Schollers, before they goe to the Vniuersities; and namely sound Grammarians, that the Tutors need not to be troubled with teaching them to make or to construe Latine; but that they may go forward in Logick or other studies meet for the Vniuersities. For such a Scholler as is able to vnderstand well what he reades, or what is read vnto him there (I meane in regard of the Latine) shall do more good in a yeere, then a weake Scholler shall do in two or three; chiefely, if he haue discretion to gouerne himselfe, and abide close to his booke.

For when as the Scholler is faine to turne his Dictionary

for

for euery word, or hearing a Lecture read, doth come away as he went; vnlesse he be placed vnder a most painefull Tutor, how is it possible that he should profit any thing, in respect of him who goeth a good Scholler thither? How many euils do come vpon the sending of Schollers so rawly thither, both Vniuersity and Countrey doe fully know and rue.

Now you haue so louingly and fully answered me in euery doubt, and so largely laid open your minde vnto mee, as indeede I cannot desire any more of you: Onely let me tell you this, that the points are so many, as I feare that I shall neuer be able to put them in practice.

Phil. You may make triall of all, or the most likely of them; and constantly practise those which you find most profitable: the shorter that you can be in euery thing, the better shall you do; so that all be done with vnderstanding, as I said before. *To practise the most profitable.*

Spoud. I trust you wil giue me a copie of them: for otherwise I shall neuer be able to remember them; besides that they will require to be oft read ouer and ouer, vntill I shall grow perfect in them. I do not doubt, but you haue set them downe.

Phil. I haue; though as yet very imperfectly, for lacke of meete leasure. Such as I haue, I shall impart (seeing your earnest desire to doe good) and more as God shall adde more helpe and experience by your selfe, and by others.

CHAP. XXXV.

A briefe rehearſall of the chiefe points and helpes mentioned in this booke.

Spoud.

HOw much ſhall you make me more indebted by that fauour, aboue all your other kindneſſe hitherto! Yet in the meane time before we depart, to the end to helpe my weake memory, and to cauſe me to go on more cheerefully, let me requeſt onely theſe two things of you further:

A briefe rehearſall of the chiefe points mentioned in this booke.

1 To repeate the principall heads of thoſe things which ſhould be as it were in the Maſters remembrance alwayes, to be continually put in practice.

A rehearſall of the bookes and helpes mentioned.

2 To ſet me downe a ſhort Catalogue of the bookes and helpes which you haue mentioned belonging hereunto, for the better accompliſhing of all theſe ſeuerall parts of learning.

Phil. For thoſe principall heads, though moſt of them were named in the obſeruations; yet ſith ſuch little brieſes do much helpe memory, I will rehearſe them ſo neere as I can.

Theſe were of the chiefe:

The principall heads of thoſe things which would be kept euer in memory, to be put in practice by the Maſter continually.

1 To cauſe all to be done with vnderſtanding.

2 To cut off all needleſſe matters, ſo much as may be, and paſſe by that which is vnprofitable.

3 To note all hard and new words: to obſerue matter and phraſe carefully.

4 To learne and keepe all things moſt perfectly, as they goe.

5 To haue few fourmes.

6 To diſcourage none, but to draw on all by a deſire of commendation.

7 To ſtirre vp to emulation of aduerſaries, and to vſe all good policy for one to prouoke another. 8. Con-

8 Continuall examining (which is the life of all) and chiefely posing of the most negligent.

9 Right pronunciation.

10 Some exercise of memory daily.

11 To haue the best patternes for euery thing; and to do all by imitation.

12 The Master to stirre vp both himselfe and his Schollers to continuall cheerefulnesse.

13 Constancy in order.

These were generally premised. To these we may adde;

14 To get an Idea or short summe and generall notation of euery Treatise or Chapter.

15 To parallel all by examples, or to giue like examples for each thing, and where they haue learned them.

16 To see that they haue continually all necessaries.

17 To countenance and preferre the best, to be markes for the rest to aime at, and that all may be incouraged by their example.

18 Maintaining authority, by carefull execution of iustice in rewards and punishments, with demonstration of loue, faithfulnesse and painefulnesse in our place, with grauitie; working by all meanes a loue of learning in the Schollers, and a strift who shall excell most therein, of a conscience to do most honour and seruice vnto the Lord, both presently, and chiefely in time to come.

19 In a word; Seruing the Lord with constant cheerefulnesse, in the best courses which he shall make knowne vnto vs, we shall vndoubtedly see his blessings, according to our hearts.

M. *Askam* hath these steps to learning: First, Aptnesse of nature: Secondly, Loue of learning: Thirdly, Diligence in right order: Fourthly, Constancy with pleasant moderation: Fiftly, Alwayes to learne of the most learned; pointing and aiming at the best, to match or go beyond them. *Master Askam his steps to learning.*

Philip Melanchton also, in his Preface before *Hesiod*, aduiseth after this manner; To striue to make Schollers exceeding cunning in euery Authour which they reade. To Philip Melanchtons *direction.*

do this by oft reading and conſtruing ouer their Authors; cauſing them to note euery thing worthy obſeruation, with ſome marke, to run ofter ouer thoſe: not regarding how many the Authours are, but how exactly they learne them; chiefely all their ſentences and ſpeciall phraſes, that the ſpeech of the children may euer ſauor of them: for thus hee ſaith; *Vt quiſq, author optimus, ita ſæpiſſimè relegendus ad imitationem*: And that thereby they may alwayes haue of a ſudden a patterne or preſident in their minde, whereunto to run, as the Painter hath. And ſo much for the chiefe points: for the ſeuerall bookes and helpes, I referre you rather to the ſeuerall Chapters; where you may ſoone ſee them together, as you ſhall haue occaſion to vſe them for their ſeuerall purpoſes.

Spoud. But it is a great charge to poore men, to prouide ſo many bookes as may ſeeme neceſſary.

Phil. It is true indeede; yet one yeere gained in their childrens learning, will recompence abundantly all charge in bookes which they ſhall neede: and much more, if by them they ſhall gaine ſundry yeeres, and be furniſhed with all kind of excellent learning meet for their yeeres; which without the beſt bookes, it is no more likely to do, then for any to proue exquiſite in other trades and ſciences, without the moſt fine inſtruments ſeruing thereunto.

And this one certaine aſſurance of the obtaining this treaſure of learning, by following the right meanes and courſes, may counterpoize all labour and charges whatſoeuer can be ſurmiſed, for attaining of the ſame.

Spoud. Sir, I reſt fully ſatisfied; prayſing the Lord, and acknowledging my perpetuall debt for this our conference.

Phil. Let vs giue God all the glory; to whom of due it appertaines: and let vs euer intreate him, that as he hath thus begun, ſo he will perfect his owne worke, for the euerlaſting praiſe of his owne name, and the perpetuall good of all his people, vntill Chriſt Ieſus ſhall come. Αμὴν, ναὶ, ἔρχου κύριε Ἰησοῦ.

Μόνῳ Τῷ Θεῷ δόξα.

THE SEVERALL CHAPTERS, WITH THE particular Contents of them.

CHAP. I.

A Diſcourſe betweene two Schoolmaſters, concerning their function: in the end determining a conference about the beſt way of teaching, and the manner of proceeding in the ſame.

Herein theſe particulars:

The Schoolemaſters place, ordinarily, wearieſome, and thankeleſſe.

They who haue felt the euills of labouring without fruit, will neither ſpare trauell nor coſt to helpe the ſame.

Many honeſt-hearted and painfull Schoolmaſters vtterly diſcouraged, and liuing in continuall diſcontentment, through lacke of knowledge of a right courſe of teaching.

Some few God much bleſſeth in this calling, though rare.

More true contentment to be found in this calling, rightly followed, then in any recreation.

The fruits of this, moſt ſweet in the remembrance.

Knowledge and practice of the beſt courſes will much augment the bleſſing of our labour, and fill our liues with contentment.

How the way of all good learning may be made more eaſie, then euer in former ages.

Many worthy helps lye hid from the greateſt part, onely through neglect.

THE CONTENTS.

A briefe rehearſall of the chiefe contents, for the better entring into the conference, and for giuing more light and life to all that followeth.

The manner of proceeding in this conference.

CHAP. 2.

2 WHen the ſcholler ſhould firſt be ſet to the ſchoole. Branches.

The time of the firſt entrance in countrey ſchooles, at ſeuen or eight yeere old.

The child of any ordinary towardlineſſe, to begin to learne about fiue yeere old. Reaſons and benefit of it.

Two or three yeeres may be gained hereby, to fit them ſooner for the Vniuerſitie.

Parents ought to labour to ſee their childrens good education before their eyes, ſo ſoone as may be.

Obiections againſt ſetting children ſo young to the ſchoole, anſwered.

CHAP. 3.

3 HOw the ſcholler may be taught to reade Engliſh well and ſpeedily, to fit him the ſooner and better for the Grammar ſchoole.

Herein theſe things handled;

The inconueniences of ſuing the Grammar Schooles troubled with teaching *A. B. C.*

How this might be remedied by ſome other ſchooles in each towne for that purpoſe.

The redreſſe hereof to be ſought.

To be borne with patience, where it cannot be auoided, and the burden of it to be made ſo light as may be.

The firſt entring of children to be looked to heedily.

To teach to reade well, a matter of good commendation.

Griefe and diſcredit to the Schoolemaſter for want of this.

To teach to call and pronounce each letter right.

How

How to know their letters the ſooneſt.
To ſpell, and take a delight therein.
Some of the hardeſt ſyllables and words ſet downe, for the practiſing children in ſpelling of them; to help by them to ſpell any other ſpeedily, & for writing true orthography.
Of ioyning ſyllables together.
Bookes to be firſt learned of children.
In what time children well applyed, may learne to reade Engliſh.
Diuiding and diſtinguiſhing ſyllables.
The pleaſanteſt way to teach the little ones, to pronounce their letters, and to ſpell before they know a letter; and how to doe it.
Any one who can reade, may thus enter children, if they will follow the directions; and ſo a poore body make an honeſt liuing of it, and free the Grammar ſchooles.
Complaints for children forgetting to reade Engliſh, when they firſt enter into Latine; and how to auoid them.
The iuſt complaint of want of care in our ſchooles, for proceeding in our owne tongue, as in the Latine or Greeke; whereas our chiefe care ſhould be for our own language: and reaſons for it.
How ſchollers may increaſe continually, as faſt in our owne tongue, as in the Latine.
The chiefe fault of children going backe in Engliſh, when they begin to learne Latine, is in the Parents.
An ordinarie fault, that ſchollers are to ſeeke in matters of common numbers; and how to redreſſe it.

CHAP. 4.

OF writing. How the Maſter may direct his ſchollers to write faire, though himſelfe be no good pen-man.
Herein theſe particulars:
Faire writing, a great benefit and ornament to ſchooles.
The opinion is fond, that a good ſcholler cannot be a good writer.

The trouble of Schoolemaſters, for want of this skill to teach their ſchollers how to write.
When the ſchollers ſhould begin to write.
To haue all neceſſaries thereunto, and bookes kept faire.
Each to learne to make his owne pen, and how.
Holding the pen, and carrying it lightly.
In ſtead of ſetting copies, to haue little copie-bookes faſtened to the tops of their bookes; and thoſe of the beſt which can be procured.
Manner of their copy-bookes and copies.
Inconuenience of following diuers hands.
Euils of the want of ſuch copie-bookes.
Faire writing to be practiſed by all the ſchollers once euery day.
Generall rule in writing, to make all like the copie.
How to keepe euen compaſſe in writing, not ouer-high, nor too low.
Benefit of ruling-pens for each, and what ones.
The bookes of the young beginners to be ruled with croſſe lines.
The compaſſe in greatneſſe and neerepeſſe of the letters.
Ioyning the letters in writing.
Writing ſtraight without lines.
Speciall furtherances for the firſt enterers, when they cannot frame any letter.
Leiſurely drawing the letters as the Painter, a chiefe helpe.
To obſerue ornaments of writing.
To make all the letters moſt plaine.
Miſchiefes of getting a bad hand firſt.
What the Maſter is to doe, to the end that he may learne to teach his ſchollers to write faire.
To walk amongſt the ſchollers, to ſee that they obſerue their directions, and to marke all faults in writing.
This skill is to be gotten, to auoid the euils by wandring Scriueners.
The vſe of Scriueners in Grammar Schooles, what.
The ſumme of the principall directions for writing, to be euer in memory.

CHAP.

CHAP. 5.

CErtaine generall obſeruations to be knowne of School-maſters, and practiſed carefully; chiefly in all Grammar learning.

1 That ſchollers be taught to doe all things with vnderſtanding, and to haue a generall knowledge of the matter before.

To doe all things by reaſon with vnderſtanding, brings almoſt double learning, beſides eaſe and delight.

Reading without vnderſtanding, is a neglect of learning.

Triall of difference betweene learning with vnderſtanding and without.

Verſes of *Horace* to this end, worthy to be written in letters of gold, to be imprinted in the memories of all.

How ſome Writers haue ſo farre gone beyond others in eloquence, through their ripeneſſe and vnderſtanding.

How to teach all to be done by vnderſtanding.

2 To learne onely ſuch things as whereof they may haue good and perpetuall vſe.

3 To note all hard words or matters worthy of obſeruation, and the manner of marking them.

4 To learne all things ſo perfectly, as the former may be in ſtead of a Schoolemaſter to the latter.

5 That the whole ſchoole be diuided into ſo few fourmes, as may be; with reaſons for the ſame.

6 To haue a great care that none be diſcouraged, but all to be prouoked by emulation, and deſire of praiſe.

A ſentence of *Tully* to this purpoſe worthy to be euer before the Maſters eye.

Strift for victories the moſt commendable play, and a chiefe meanes to make the ſchoole *Ludus Literarius*.

7 Each to haue his aduerſarie: and they to be ſo matched and placed as all may be done by equall ſtrift.

8 To

8 To vſe euer to examine the moſt negligent.
9 Continuall care of pronouncing.
10 To haue ſome exerciſe of memory daily, for making excellent memories.
11 To haue the beſt patternes of all ſorts that can be gotten.
12 The Maſters to incourage themſelues and their ſchollers continually.
13 Conſtancie in good orders, with continuall demonſtration of loue, to doe all for the greateſt good of the Schollers.

CHAP. 6.

HOw to make children perfect in the Accedence. Herein theſe particulars:
The vſuall manner of learning to reade the Accedence.
The ordinarie manner of getting the Accedence without booke.
The beſt meanes, for learning to reade the Accedence.
Generall rule in learning without booke, or getting whatſoeuer ſeemeth hard: To take but a little at a time.
To cauſe them firſt to vnderſtand their lectures, and how.
Admonition to Maſters, deſirous to do good; To be as the Nurſes with little children.
Example how to make children to vnderſtand, by ſhewing the meaning, and by asking queſtions.
In what points of the Accedence, the chiefe labour would be beſtowed to make young Schollers very perfect: viz. in all kinde of declining.
How to be moſt ſpeedily perfect in the Verbs; which are a meane foundation, and wherein the greateſt difficultie lyeth.
No paines can be too great in Nounes and Verbes, vntill they be exceeding perfect.
Two generall obſeruations in the Engliſh rules: what parts

parts of the Engliſh rules, to be made moſt perfect in.
Helpe for examination of the Accedence: *viz.* The queſtions of the Accedence, called the Poaſing of the Engliſh parts. Other needfull queſtions adioyned to the end of the ſame.

CHAP. 7.

HOw to make Schollers perfect in the Grammar.
What is done ordinarily in ſchooles in teaching Grammar.
What things are requiſite in learning Grammar.
How to get the Grammar with moſt eaſe and fruit.
Benefit of *Lillies* rules conſtrued.
Learning the rules without booke.
Conſtruing the rules without booke.
How to doe where leiſure is wanting.
How to examine ſo as to make your ſcholler to anſwer any queſtion of his Grammar; with an example thereof.
To appoſe onely in Engliſh, where children are too weake to anſwer in Latine.
Examining in the Latine Nounes and Verbes.
Examining the *Syntaxis*, and helpes thereunto.
Repeating Titles and Margents, or the beginning of the rules, in a continued ſpeech, to keepe the rules perfectly.
Helpe for hearing part in ſtraights of time.
Helpes for further vnderſtanding the rules.
The ſumme of all, wherein chiefe care would be had.
A perfect ſaying euery rule, not ſo abſolutely neceſſarie.
To turne to each hard rule in parſing, a helpe to make Schollers perfect in the Grammar.
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Chap. 8.

OF conſtruction, or of conſtruing Authors, how to make all the way thereof moſt eaſie and plaine.
Herein theſe particulars:
Things ſeeming difficult in conſtruction.
The ordinarie toile of Maſters about giuing lectures, and making their ſchollers able to conſtrue.
Difficultie in taking Lectures, in proprietie of words and ſenſe.
Griefe of the Maſters for their Schollers forgetting that which they haue learned.
The way of conſtruing moſt plaine, by practice of the Rule of conſtruing, and of Grammaticall tranſlations.
The rule of conſtruing vnheard of to the moſt.
The rule ſet downe by ſundry learned Grammarians.
The rule according as Maſter *Leech* hath ſet it downe.
The rule according to *Cruſius*.
The rule expounded more at large, though the curious handling of it be left to ſome others.
The ſumme of the rule briefly.
An example of conſtruing, and of Grammaticall tranſlations, according to the rule: wherein may be ſeene the generall benefits thereof, for reſoluing Latine into the Grammaticall order, conſtruing, parſing, making Latine, and trying it.
The chiefe reaſon of the benefits.
Benefits of tranſlations according to the rule, ſet downe more particularly.
Things ſpecially obſerued in the tranſlations of the School-Authors.
How to vſe the tranſlations, ſo as to attaine the former benefits.
Obiections againſt the vſe of tranſlations in Schooles, anſwered.

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The vſes and benefits mentioned, cannot be made of any other tranſlations of the Schoole-Authors, except of the Grammaticall: and the reaſon of it.
Some examples of other tranſlations, to manifeſt the truth hereof.
Grammaticall tranſlations ſeparate from the Latine, cannot indanger any to make them Truants.
How to preuent idleneſſe or negligence in the vſe of the tranſlations.
Theſe no meanes to make Maſters idle, but contrarily to incourage them to take all paines.
The account to be iuſtly made of ſuch tranſlations.
Schoole-Authors tranſlated Grammatically.
Other bookes alſo tranſlated Grammatically for continuall helpes in Schooles.
What helpes to be vſed for conſtruing higher Authors, and ſo for conſtruing *ex tempore*.
The higher fourmes to practiſe to go ouer ſo much as they can, conſtruing *ex tempore*.

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OF Parſing and the ſeuerall kindes thereof. How children may parſe of themſelues, readily and ſurely.
The particular branches are theſe;
The vſuall manner of teaching to parſe.
The certaine direction for parſing.
To parſe as they conſtrue, marking the laſt word.
To obſerue carefully, where they haue learned each word, what example euery word is like; ſo to parallel by examples, each thing which they haue not learned in their rules.
An example of parſing, ſet downe at large for the rudeſt.
Manner of hearing Lectures amongſt the lower.
How to know by the words what part of Speech each word is.

How a child may know, of what Coniugation any Verbe is.
Much time and toyle in parſing, thorow examining each word by the Maſter, how helped.
The ſureſt, ſhorteſt and ſpeedieſt way of parſing, to parſe as reading a Lecture.
How to helpe to prepare the children for parſing at taking Lectures, by ſhewing them onely the hard words, that they may take moſt paines in them.
Example of marking the hard words amongſt the firſt enterers.
Marking the hard words helpeth much, and preuenteth many inconueniences.
How to oppoſe, ſo as children may get both matter, words and phraſe of each Lecture, with examples of it in the firſt Authors: and how to make vſe of each Author.
Parſing in the higher fourmes, and to do all in Latine.
The ſumme of all for parſing.

CHAP. X.

OF making Latine. How to enter children to make Latine, with delight and certainty; without danger of falſe Latine, barbarous phraſe, or any other like inconuenience.
Particular points;
To enter children to make Latine, a matter ordinarily extremely difficult and full of toyle, both to Maſter and Scholler.
The vſuall manner in Country Schooles, to enter children to make Latine.
The ſhorteſt, ſureſt, and eaſie way, both to Maſter and Scholler, for entring to make Latine.
Making firſt the Latine of their Lectures, and giuing a reaſon of each word. Example of it.
Continuall conſtruing, parſing, and reading their Authors

thors out of Grammaticall tranſlations, is continuall making pure Latine, to cauſe children to come on in it very faſt.
Chooſing fit ſentences out of Authors, for the children to make of themſelues.
The manner of the entrance of children to write Latine, ſo as to profit in Engliſh, Latine, Writing faire and true, all vnder one labor.
How to haue their bookes ruled to this purpoſe.
Manner of dictating the Engliſh to Schollers, when they are to learne to write Latine.
Making and ſetting downe the Latine, by the Schollers.
Benefit of it for certaine direction both to Maſter and Scholler.
Further vſe to be made of the Latine ſo ſet downe, to make it fully their owne.
Compoſing the Latine into the order of the Author.
Tullies Sentences, the fitteſt booke to dictate ſentences out of.
An example of the manner of dictating, and writing downe both Engliſh and Latine.
Tranſlating into pure Latine, and in good compoſition of themſelues, trying who can come neereſt vnto *Tully*.
How to preuent ſtealing, and writing after one another.
How to go on faſter, and diſpatch more in making Latine.
Tranſlating into Engliſh of themſelues after M. *Askams* manner; and after, reading the ſame into Latine againe, or writing it.
The moſt ſpeedy and profitable way of tranſlating for young Schollers.
How to tranſlate an Author into Latine, or any piece thereof.
Such tranſlating onely for Schollers well grounded.
Summe of all for making Latine.

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Pure compoſition a matter of difficulty.
The error of young Schollers, diſplacing ſentences, in an imagination of fine compoſition.
Compoſition generally belonging to all Latine.
Rules of compoſition, as they are ſet downe by *Macropedius*, in the end of his Method of making Epiſtles.
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HOw to make Epiſtles imitating *Tully*, ſhort, pithy, ſweete Latine and familiar, and to indite Letters to our friends in Engliſh accordingly. Herein theſe things;
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The ordinary meanes of directing Schollers to make Epiſtles.
Difficulty for children, who haue no reading, to inuent variety of matter of themſelues.
Helpes for making Epiſtles, by reading *Tullies* Epiſtles, and imitating them.
Making anſwers to Epiſtles.
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OF making Theames full of good matter, in a pure ſtile and with iudgement.

Here-

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To conſider the end of making Theames.
The meanes to furniſh the Schollers for Theames.
Preſidents or examples for Theames.
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How to vſe *Reuſner* for Theames.
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OF verſifying. How to enter to make verſes with delight and certainty, without bodging; and to traine vp Schollers to imitate and expreſſe *Ouid* or *Virgil*, both their phraſe and ſtile.
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What they cannot vtter in Latine, to learne to do it firſt in Engliſh, then in Latine.
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How the Maſter himſelfe may doe it eaſily before them.
The daily practice of Grammaticall tranſlations, and chiefly of reading bookes of Dialogues out of Engliſh into Latine, is a continuall practice of ſpeaking Latine.
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The way to the Greeke, the ſame with the Latine.
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To vſe M. *Camdens* Grammar.
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He muſt caſt off all other ſtudies at ſchoole-times.
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Herein these branches;
Gouernment, the helpe of helpes.
Authoritie, the top of gouernment.
Authoritie, how to be maintained.

The

The Maſters and Vſhers to be as liuing lawes, to maintaine their Authoritie.
Authoritie maintained by moſt ſtrict execution of iuſtice, by rewards and puniſhments.
Incouraging vertue, diſcouraging vice, to maintaine authoritie.
The euils of neglect hereof, and of partialitie.
Authoritie, to be maintained by a continuall demonſtration of conſcience, and loue to the ſchollers.
By being Preſidents of all vertue.
Extreme ſeueritie, and whipping, to be auoided in ſchooles; and all meanes vſed to preuent it.
Reaſons.
Difficultie for the Maſter to moderate his paſſions oftentimes, if he ſtriue to doe good.

CHAP. 28.

OF preferments and incouragements.
Herein theſe particulars:
Incouragements to be by theſe meanes;
Often Elections.
Countenancing and gracing the Seniours, and all the beſt and moſt painfull.
Putting vp into higher fourmes.
Giuing places.
Commending euery thing well done.
Caueat in commending.
Diſputation for the victorſhip.
Præmia to be giuen to the two Victors.
Office of the Victors for their *præmia*.
Solemne examination to bee made once euery yeere.
Exerciſes to be prouided againſt that time.
To keepe their daily exerciſes faire written in bookes, to try their profiting, by comparing with the former.
A courſe of examination to be appointed: and the ſame firſt to

to be performed by the Maſters and Vſhers; after by others not ſatisfied.
All doing well to be praiſed, the beſt ſpecially graced.
Benefits of this ſet ſolemne examination.
All Parents to haue notice before ſuch examination.
To labour by all meanes to worke a conſcience in all the Schollers, to doe all of duty and loue to God, and how.
Some excellent ſentences to be oft inculcated, to worke in the Schollers a loue of learning.

CHAP. 29.

OF execution of iuſtice in Schooles, by puniſhments. Herein theſe particulars:
To puniſh vnwillingly.
To proceed by degrees in puniſhing.
A note which may be termed the blacke Bill, of principall vſe, and moſt auaileable in puniſhing and reforming.
Manner of the blacke Bill, to depriue all chiefe offenders of the benefit of play-dayes.
To cauſe all ſuch to know aforehand, what to looke for.
To view the fourmes before play, and to ſeparate all the diſobedient and vnworthy, to be left to their taskes.
Care that their taskes be ſtrictly exacted.
Notorious offenders, or ſtubborne boyes, to ſit ſo many dayes, vntill that they ſhew good tokens of amendment.
Benefit of this puniſhment, ſtrictly obſerued, and why.
Correction with rodde to be vſed more ſeldome, and chiefly for terrour.
Caueats in correcting.
Manner of correcting the ſtubborne, and vnbroken.
Not to ſuffer any to goe away in their ſtubbornneſſe.
To be wary to auoid all ſmiting or hurting the children.

Caueat of threatning.
That the Maſter doe not abaſe himſelfe, to ſtruggle with any ſtubborne boy.
To auoid all furious anger and chafing.
How correction ſhould euer be taken.
Sparing the rod where neceſſitie requireth, is to vndoe the children.
Aſſurance of ſafety in correction, when it is done aright.
Anger neceſſarie in Schoolemaſters, ſo it bee tempered aright.
Meanes to repreſſe furious and raging anger.
Places of Scripture to be euer in our mindes, for the repreſſing and moderating our anger.
Danger of raſh anger when it exceeds.
Occaſions of anger, left to the calling of the Schoolmaſters, to humble and exerciſe them.
Three leſſons for preuenting anger.
The danger of hauing the rod, or ferule euer in the hand of the Maſter or Vſher.
The ſureſt way to haue nothing ordinarily, but grauity and authoritie.
The time of inflicting common puniſhments.
Such as in whom is no hope of reformation, to be ſent from Schoole in time.

CHAP. 30.

OF School-times, intermiſſions, and recreations.
Schoole-time to begin at ſixe.
The Vſher to be euer preſent at ſixe of the clocke, though onely to ouerſee all.
How to make children to ſtriue who ſhall be firſt at ſchoole without correction.
Daily intermiſſions at nine, and three of the clocke, for a quarter of an houre or more.
To ſing part of a Pſalme before breaking vp at night, and

each to begin in order, and to giue the tune.
Intermissions at nine of the clocke and three, not offensiue, when they are once knowne.
Benefits of intermissions.
None to stirre forth of their places at Schoole-times, but vpon vrgent occasions.
The time of the intermissions may be gained dayly, and sundry inconueniences preuented.
Weekely recreations.
Before breaking vp to play, to make Verses *ex tempore*, or to cap Verses.
The best manner of capping Verses.
The greatest commendation in these.
Manner of their recreations.
The recreations of the studious to be regarded.
Ouermuch play, to be carefully auoided.

CHAP. 31.

INconueniences growing by diuersitie of teaching and of Grammars.
How this helped.

CHAP. 32.

Euils by ordinarie absence of Schollers.

CHAP. 33.

DIscouragements of Schoolmasters, by vnthankfulnesse of parents.
Remedies against such discouragements.

CHAP.

CHAP. 34.

WHat children to be ſet and kept to learning.
What Schollers to be ſent to the Vniuerſities.
None to be ſent to the Vniuerſities before fifteene yeeres of age at leaſt.
The beſt courſes to be practiſed.

CHAP. 35.

A Brieſe rehearſall of the chiefe points and ſpeciall helps, mentioned thorow the whole booke.
The principall heads of thoſe things, which would be euer kept in memory by the Maſter, to be continually put in practice.
Maſter *Askam's* ſteps to good learning: with a brieſe direction of *Melanctons*.

FINIS.